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# The Classical Journal

PUBLISHED BY THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH  
WITH THE CO-OPERATION OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND  
AND THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

Volume XXI

NOVEMBER, 1925

Number 2

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# THE CLASSICAL JOURNAL

Published by the Classical Association of the Middle West and South, with the coöperation of the  
Classical Association of New England and the Classical Association of the Pacific States

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# THE CLASSICAL JOURNAL

VOLUME XXI

NOVEMBER, 1925

NUMBER 2

## Editorial

### THE GROWTH OF THE ASSOCIATION

We take pleasure in presenting the reports of the Secretary and Treasurer for the past year. They give a picture of growth in which all members must feel satisfaction and pride. The record entitles every officer of the Association to the thanks and congratulations of every member. We believe, too, that it reflects an increasing interest in the classics and an increasing desire of teachers to teach them well.

### ANNUAL REPORT OF TREASURER

SEPTEMBER 1, 1924—AUGUST 21, 1925

#### *Receipts*

#### *Cash Balance, September 1, 1924*

Bank Account — Commercial .....	\$ 347.26	
Bank Account — Savings .....	1,609.12	\$ 1,956.38

#### *Receipts for Period*

Membership Dues .....	6,562.89	
Subscriptions to CLASSICAL JOURNAL .....	2,363.98	
Subscriptions to <i>Classical Philology</i> .....	745.38	
American Classical League Dues .....	213.75	
Classical Association of New England .....	572.50	
Classical Association of Atlantic States .....	476.25	
Classical Association of Pacific States .....	221.25	
1923-24 Advertising .....	185.77	
1924-25 Advertising .....	705.61	
Interest on Savings .....	88.42	\$12,135.80

Total to be Accounted for .....	\$14,092.18
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*Disbursements*

CLASSICAL JOURNAL .....	\$5,911.49	
Clerical Aid .....	2,147.90	
<i>Classical Philology</i> .....	744.04	
American Classical League .....	213.75	
Postage .....	546.32	
Miscellaneous Printing .....	521.50	
Annual Meeting .....	204.54	
Southern Meeting .....	100.00	
Vice-Presidents' Expenses .....	142.62	
Sundries .....	90.38	
Publicity Committee .....	44.50	
Editors' Office .....	39.45	
Addressograph Supplies .....	35.32	
Business Manager's Office .....	10.00	
Reading Circle .....	12.70	\$10,764.51

*Cash Balance and Securities, August 21, 1925*

Farmers and Mechanics Bank — Commercial

Account ..... \$1,948.57 |  |Liberty Bonds (Par \$1,350.00) — Cost..... 1,379.10 | \$ 3,327.67 |Total Accounted for.....  | \$14,092.18 |

## SECRETARY'S REPORT ON MEMBERSHIP AND SUBSCRIPTIONS

## THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

	April 1, 1925				April 1, 1924			
	MEMB.	STU.	SUB.	TOT.	MEMB.	STU.	SUB.	TOT.
Alabama .....	34	0	7	41	29	0	8	37
Arkansas .....	37	5	5	47	33	0	5	38
Colorado .....	71	6	20	97	63	2	16	81
Florida .....	42	5	5	52	30	0	10	40
Georgia .....	59	7	9	75	59	0	9	68
Illinois .....	449	11	59	519	379	11	82	472
Indiana .....	327	31	41	399	284	5	47	336
Iowa .....	200	13	19	232	170	30	22	222
Kansas .....	136	14	36	186	106	14	31	151
Kentucky .....	92	1	12	105	62	2	19	83
Louisiana .....	52	4	9	65	43	0	8	51
Michigan .....	249	35	47	331	192	36	64	292
Minnesota .....	65	0	25	90	61	0	15	76
Mississippi .....	64	0	10	74	48	4	11	63
Missouri .....	189	9	29	227	138	0	35	173
Nebraska .....	144	0	15	159	112	0	13	125
New Mexico .....	12	0	0	12	9	0	1	10
North Carolina .....	72	4	15	91	61	1	9	71
North Dakota .....	28	6	3	37	31	0	0	31



Ohio -----	470	20	56	546	550	25	49	624
Oklahoma -----	70	0	12	82	50	0	12	62
South Carolina --	46	7	6	59	28	5	12	45
South Dakota --	72	3	10	85	41	0	14	55
Tennessee -----	81	1	13	95	74	3	13	90
Texas -----	167	4	41	212	145	2	36	183
Utah -----	12	0	0	12	12	0	0	12
Virginia -----	91	9	13	113	66	0	12	78
West Virginia --	47	1	7	55	34	0	7	41
Wisconsin -----	147	9	28	184	121	8	23	152
Wyoming -----	12	0	4	16	9	0	4	13
Ontario -----	31	0	8	39	12	0	0	12
Out of Territory	57	0	26	83	58	0	30	88
Totals-----	3625	205	590	4420	3110	148	617	3875

## THE CLASSICAL ASSOCIATION OF NEW ENGLAND

	April 1, 1925			April 1, 1924		
	MEMB.	SUB.	TOT.	MEMB.	SUB.	TOT.
Connecticut ----	75	13	88	68	12	80
Maine -----	36	15	51	27	15	42
Massachusetts -	229	35	264	210	30	240
New Hampshire	27	4	31	26	6	32
Rhode Island---	20	4	24	17	4	21
Vermont -----	13	3	16	13	2	15
Out of Territory	9	0	9	14	0	14
Totals-----	409	74	483	375	69	444

## THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

	April 1, 1925			April 1, 1924		
	MEMB.	SUB.	TOT.	MEMB.	SUB.	TOT.
Alaska -----	0	0	0	1	0	1
Arizona -----	2	6	8	3	5	8
California -----	118	27	145	104	31	135
Idaho -----	3	5	8	6	5	11
Montana -----	9	8	17	8	4	12
Nevada -----	1	1	2	1	1	2
Oregon -----	18	9	27	27	9	36
Washington ---	23	12	35	37	6	43
Out of Territory	0	0	0	1	0	1
Totals-----	174	68	242	188	61	249

## THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

	April 1, 1925	April 1, 1924
Total of subscribers-----	595	520

## SUMMARY OF MEMBERS AND SUBSCRIBERS

	April 1, 1925	April 1, 1924
Members Middle West and South---	3625	3110
Student Members-----	205	148
Members of Other Associations----	959	898
Subscribers -----	951	932
Free Copies-----	10	
	<hr/>	<hr/>
	5750	5088
Members not receiving JOURNAL----	8	12
	<hr/>	<hr/>
Total Circulation CLASSICAL JOURNAL	5742	5076

## VERGILIAN ALLUSIONS IN THE NEW ENGLAND POETS

By ANNA SHIPLEY COX BRINTON  
Earlham College

(Continued from page 39)

### ALLUSIONS TO *AENEID* I

The *Aeneid* was the familiar source from which our New England poets drew the greater part of their Vergilian allusions. One could apply to each of them Whittier's lines about the school-master in *Snow Bound* who

". . . told  
Of classic legends rare and old  
Wherein the scenes of Greece and Rome  
Had all the commonplace of home."

The opening line of Whittier's *Pennsylvania Pilgrim*, a tale of Francis Daniel Pastorius, one of the founders of Germantown, is obviously a Vergilian commonplace:—

"I sing the Pilgrim of a softer clime."

*Aeneid* I, 91, "solvuntur frigora membra" is suggested by Longfellow's line from *The Children of the Lord's Supper*:

". . . there ran a  
Tremor of holy rapture along through their ice-cold members."

But this allusion should be attributed to the Swedish bishop Tegnér, whom Longfellow is translating, rather than to Longfellow himself.

In Lowell's *Tempora Mutantur* the phrase "The world turns mild" parallels the *mitescens saecula* of *Aeneid* I, 291, and his picture of Diana in *Endymion* is clearly derived from Vergil's description of Venus the huntress, *Aeneid* I, 319 f.:

"Nay, I see her now  
 Out of her heaven new lighted, from her brow  
 The hair, breeze scattered like loose mists that blow  
 Across her crescent, goldening as they go,  
 High kirtled for the chase."

In the poem to George Washington entitled *Under the Old Elm* the lines:

"Our sense . . .  
 Across the mists of Lethe's sleepy stream  
 Recalls him, the sole chief without a blot  
 No more a pallid image and a dream,"

are possibly an echo of *ora modis attolens pallida miris* in Dido's dream of her husband Sychaeus, *Aeneid* 1. 354.

When in *Lars* Bayard Taylor compares the village folk to bees he may have had in mind a description or simile by Vergil, for example such a passage as *Aeneid* 1. 430 ff. or *Georgic* 4, 35, — *angustos habeant aditus*. —

"She followed to the house upon the knoll  
 Where ever came and went, like bees about  
 Their hive's low doorway, groups of merry folk."

Lowell again refers to *Aeneid* I in his *Ode for the Fourth of July* when, addressing the spirit of our country, he exclaims:

"I know thee now, O Goddess born!"  
 (Cf. *Aeneid* 1. 582, *nate dea*.)

#### ALLUSIONS TO AENEID II

In Longfellow's *Michael Angelo*, Part I, Division III, Sc. 3, the following passage occurs:

Ippolito speaks:

"You think him like  
 Thymoetes, who received the wooden horse  
 Into the walls of Troy. That book of Virgil  
 I have translated in Italian verse,  
 And shall, some day, when we have leisure for it  
 Be pleased to read you."



Longfellow's *Masque of Pandora* is based upon the story of Epimetheus in the fable of Hyginus, but it contains one direct quotation from Vergil in this speech of Prometheus:—

"I mistrust  
The Gods and all their gifts."  
"timeo Danaos et dona ferentis" (*Aeneid* 2, 49).

In Bayard Taylor's *Lars*, Book 2, the line:

"The wide and glaring eyes suffused with blood"

is derived from the description of serpents, *Aeneid* 2, 210:

"Ardentisque oculos suffecti sanguine et igni."

In *The Birds of Killingworth (Tales of a Wayside Inn)* there is an allusion to the prophecy of the maiden daughter of Priam vainly uttered when the Trojans were leading the wooden horse within the walls with music and rejoicing:

"Tunc etiam fatis aperit Cassandra futuris." (*Aeneid* 2, 246.)

". . . thrifty farmers . . .

Heard with alarm the cawing of the crow,  
That mingled with the universal mirth,  
Cassandra-like, prognosticating woe."

Lowell also alludes to Cassandra in the *Ode to France*, when the fate of Mercy in the Republic is compared to that of the prophetess. The frantic populace

"by her golden tresses drew  
Mercy along the pavement of the street."  
"Ecce trahebatur passis Priameia virgo  
Crinibus a templo Cassandra." (*Aeneid* 2, 403.)

In the *September Gale* Holmes ludicrously dignifies by a reference to the Vergilian phrase *quantum mutatus*, *Aeneid* 2, 274, a description of "his loved, his long-lost breeches," torn to shreds on the clothes-line by the autumn wind and afterwards reappearing before him in sleep:

"That night I saw them in my dreams,  
How changed from what I knew them!"

ALLUSIONS TO *AENEID* III

The eleventh and twelfth lines of Book III,

"feror exsul in altum  
Cum sociis natoque penatibus et magnis dis"

are rendered almost literally in *Evangeline* in the account of the departure of the Acadians from Grand-Pré (Opening of Part the Second):

"the freighted vessels departed,  
Bearing a nation with all its household gods into exile."

In a later passage in the idyll Longfellow also follows Vergil when he writes:

"Safely their boat was moored; and scattered about on the green-  
sward,  
Tired with their midnight toil, the weary travellers slumbered."

(Cf. *Aeneid* 3, 509 ff.)

A most unusual Vergilian echo from the episode of the harpies occurs in Whittier's poem *The Panorama* in an enumeration of the effects of slavery:

"There, all the vices, which, like birds obscene,  
Batten on slavery loathsome and unclean,  
From the foul kitchen to the parlor rise,  
Pollute the nursery where the child-heir lies,  
Taint infant lips, beyond all after cure,  
With the fell poison of a breast impure."

In the same poem Whittier refers to the warning given by Helenus the seer to Aeneas at his departure, that he should not trust to the Sibyl's leaves so easily scattered from their mystic order by the least gust of air.

"He who grieves  
Over the scattering of the sybil's leaves  
Unwisely mourns. Suffice it, that we know  
What needs must ripen from the seeds we sow;  
That present time is but a mould wherein  
We cast the shapes of holiness and sin."

Longfellow's admirable imitation in *Enceladus* of Vergil's description of Mount Aetna (*Aeneid* 3, 571-587) is the most familiar American adaptation of a Vergilian theme.

"Under Mount Etna he lies,  
It is slumber, it is not death;  
For he struggles at times to arise,  
And above him the lurid skies  
Are hot with his fiery breath.

"The crags are piled on his breast,  
The earth is heaped on his head;  
But the groans of his wild unrest,  
Though smothered and half suppressed,  
Are heard, and he is not dead.

"And the nations far away,  
Are watching with eager eyes;  
They talk together and say,  
'Tomorrow, perhaps today,  
Enceladus will arise!'

"And the old gods, the austere  
Oppressors in their strength,  
Stand aghast and white with fear  
At the ominous sounds they hear,  
And tremble, and mutter, 'At length!'

"Ah me! for the land that is sown  
With the harvest of despair!  
Where the burning cinders, blown  
From the lips of the overthrown  
Enceladus, fill the air;

"Where ashes are heaped in drifts  
Over vineyard and field and town,  
Whenever he starts and lifts  
His head through the blackened rifts  
Of the crags that keep him down.

"See, see! the red light shines!  
'Tis the glare of his awful eyes!

And the storm-wind shouts through the pines  
Of Alps and Apennines,  
'Enceladus, arise!'

In the *Tales of a Wayside Inn* the same Vergilian description is again referred to in *King Robert of Sicily* in the couplet:

"And deep within the mountain's burning breast  
Enceladus, the giant, was at rest."

#### ALLUSIONS TO AENEID IV

Lowell refers to the simile of the ants (*Aeneid* 4, 406 f.)

"pars agmina cogunt

Castigantque moras, opere omnis semita fervet,"

in his *Epistle to George William Curtis*, of whom he says:

"Whose brave example still to vanward shines,  
Checks the retreat, and spurs our lagging lines."

The exuberant play of wit in the *Fable for Critics* scintillates with classical allusions. There are two which refer to the fourth *Aeneid*. In the first, Vergil's famous *varium et mutabile semper femina* is quoted outright in the characterization of the hero, a pedantic prig of whom Lowell says:

"All women he damns with *mutabile semper*,  
And if ever he felt something like love's distemper,  
'Twas tow'rd a young lady who spoke ancient Mexican,  
And assisted her father in making a lexicon."

The *Fable* opens with a punning parallel to the departure of Aeneas from the hospitable shores of Africa:

"Phoebus, sitting one day in a laurel-tree's shade,  
Was reminded of Daphne, of whom it was made,  
.  
.  
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.  
'My case is like Dido's,' he sometimes remarked;  
"When I last saw my love she was fairly embarked  
In a laurel, as *she* thought — but (ah, how Fate mocks!)  
She has found it by this time a very bad box."

#### ALLUSION TO AENEID V

A graceful Vergilian echo occurs in Longfellow's lines "To a



Child," in which the poet compares his prophetic thought as it shoots out into the future and vanishes, to the arrow of Acestes in the archery contest:

"Thy destiny remains untold;  
For, like Acestes' shaft of old,  
The swift thought kindles as it flies,  
And burns to ashes in the skies."

#### ALLUSIONS TO *AENEID* VI

As we should anticipate, references to the sixth Book are particularly numerous. The Cumaean Sibyl of Book Six and the Sibyl of the Messianic *Eclogue* are not always distinguishable from each other, though the original of the following quotations is easy to identify.

Whittier, in narrating an incident of the life of Margaret Brewster, in a little poem called *In the Old South*, begins:

"She came and stood in the Old South Church,  
A wonder and a sign,  
With a look the old-time sibyls wore,  
Half-crazed and half-divine."

Dr. Holmes in *A Familiar Letter* writes:

"No will of your own with its puny compulsion  
Can summon the spirit that quickens the lyre;  
It comes, if at all, like the Sybil's convulsion  
And touches the brain with a finger of fire."

Taylor and Whittier both quote from the line *procul o, procul este profani* (*Aeneid* 5, 258). The former in his hexameters entitled *Home Pastorals*,

"Here is a tangle which now too idle am I to unravel,  
— procul, O procul, unpractical fancies!"

and the latter in his *Pennsylvania Pilgrim*:

"Then through the vine-draped door whose legend read,  
'Procul este profani!' Anna led  
To where their child upon his little bed  
Looked up and smiled. 'Dear heart,' she said, 'if we  
Must bearers of a heavy burden be

Our boy, God willing, yet the day shall see  
 When from the gallery to the farthest seat,  
 Slave and slave-owner shall no longer meet,  
 But all sit equal at the Master's feet.' "

Whittier has not quoted the whole of the motto that was written over Pastorius' door; it ran as follows:

"Parva domus sed amica bonis, procul este profani!"

In *The Panorama* Whittier takes a picturesque suggestion from Vergil's

"Ulmus opaca, ingens, quam sedem Somnia vulgo  
 Vana tenere ferunt, foliisque sub omnibus haerent"

(*Aeneid* 6, 283 f.)

for his description of New England ships lost at sea when he says:

"Lost barks at parting hung from stem to helm  
 With prayers of love like dreams on Virgil's elm."

Longfellow in *The Hanging of the Crane* imitates the lovely line (*Aeneid* 6, 454):

"Aut vidit aut vidisse putat per nubila lunam"  
 "Or as the moon sometimes revealed  
 Through drifting clouds, and then again concealed,  
 So I behold the scene."

Several passages were suggested by the lines in Anchises' lament for young Marcellus in which he says:

"Manibus date lilia plenis  
 Purpureos spargam flores."

In *Beatrice*, a Dante cento, Longfellow quotes from the Florentine, and through him from his Mantuan guide:

"They all were saying 'Benedictus qui venis,'  
 And scattering flowers above and round about  
 'Manibus date lilia plenis.' "

In *Morituri Salutamus*, he writes:

"O'er all alike the impartial sunset throws  
 Its golden lilies mingled with the rose."

Dr. Holmes heads lines written *After a Lecture on Keats* with

the words: *Purpureos spargam flores*, and in the body of the poem he writes:

"Though ail the gods their garlands shower  
I too may bring one purple flower.

. . . . .  
The hyacinth my garden gave  
Shall lie upon that Roman grave!"

The Gate of Dreams is twice alluded to. Among the many dainty choric songs in Longfellow's *Masque of Pandora* there is a "Chorus of Dreams from the Gate of Horn" and elsewhere in the *Masque* Zephyrus sings to the spirit of night:

"Set all thy silent sentinels  
To bar and guard the Ivory Gate  
And keep the evil dreams of Fate  
And falsehood and infernal hate  
Imprisoned in their cells."

#### ALLUSIONS TO LATER BOOKS

Bryant has two allusions to later books of the *Aeneid*. In a satirical piece entitled *Spring in Town*, he copies the description of Camilla which Herrick and Sir Walter Scott had appropriated before him. His lines run thus:

"a light step of freest grace —  
Light as Camilla's o'er the unbent corn."

Cf. *Aeneid* 7, 808 f.:

"Illa vel intactae segetis per summa volaret  
Gramina nec teneras cursu laeisset aristas."

In *The Night Journey of a River*, Bryant recalls Vergil's noble description of the Tiber in *Aeneid* 8, 31-36, the same passage that Milton used as the basis of his lines on the River Cam in *Lycidas*:

"O River! darkling River! what a voice  
Is that thou utterest while all else is still —  
The ancient voice that, centuries ago,  
Sounded between thy hills, while Rome was yet  
A weedy solitude by Tiber's stream!"

"Huic deus ipse loci fluvio Tiberinus amoenus  
 Populeas inter senior se attollere frondes  
 Visus (eum tenuis glauco velabat amictu  
 Carbasus, et crinis umbrosa tegebat harundo),  
 Tum sic adfari et curas his demere dictis."

Finally Longfellow imitates the epic trick of combining proper names into a high sounding line when he makes his Cardinal Ippolito in the drama *Michael Angelo* (Part First, III, Scene 3), say:

"Giovann Andrea dal Borgo a San Sepolcro,  
 I like to give the whole sonorous name,  
 It sounds so like a verse of the Aeneid."

Compare such a line as *Aeneid* 9, 767:

"Alcandrumque Haliumque Noëmonaque Prytanimaque"

or *Aeneid* 10, 123:

"Asius Imbrasides Hicetaoniusque Thymoetes."

#### VERGILIAN QUOTATIONS IN THE BIGLOW PAPERS

Lowell's quotations from Vergil in the *Biglow Papers* are singled out for separate comment because they smack of a spice not found in the classical allusions contained in his formal poetry or in that of his brother poets. Longfellow was adopting the dactylic hexameter to English uses at about the same time that Lowell with a far more daring originality recreated a perennial type of political and social satire with which to arraign the shallow complacency and smug hypocrisy of the Forties and Sixties.

The title page of the First Series is headed with the suggestive hyphenated appellation MILIBOEUS-HIPPONAX, symbolizing the pastoral tone of the *Yankee Theocritus* as it appears enriched by a caustic humor reminiscent of the biting iambics of the Ephesian satirist. The two main characters, Mr. Homer Wilbur, A.M., a typical Puritan pedant, and that keen country swain Hosea Biglow are foils for revealing the response of honest minds variously equipped to a given crisis.

The *Biglow Papers* present, in their diversity of prose and



rhyme, homely dialect and stilted English, quaint proverb and foreign phrase, a true *lanx satura*, a mixed dish to tickle all palates. From the initial publisher's notice of the Reverend Mr. Homer Wilbur's contribution to science, "*Conatus ad Delineationem naturalem nonnihil perfectiorem Scarabaei Bombilatoris vulgo dicti Humbug*" to his post-mortem communication entitled, "Kettleopotomachia" genuine Latin, and "that curtailed and otherwise maltreated canine Latin" are freely used. Classical witticism runs riot in the introductions and other addenda by Mr. Wilbur, whose English style is always strongly colored by the habit of crabbed translation.

A Latin *proemion* gives an impressive opening to the articles and the mock-serious *Operis Specimen* introduces the curious reader to Homer Wilbur's quaint learning with which he is to become familiar in the subsequent pages. Shortly before the conclusion of the Second Series death claimed the venerable divine who, as his successor informs us, "lies buried in the Jaalam graveyard, under a large red-cedar which he especially admired. A neat, substantial monument is to be erected over his remains with a Latin epitaph written by himself; for he was accustomed to say pleasantly, 'that there was at least one occasion in a scholar's life when he might show the advantages of a classical training.'"

Among the vast array of Latin quotations, classical, patristic, and humanistic in the *Biglow Papers* there are as many as twenty from Vergil, and about the same number from Horace. Of the Vergilian tags, two are from the *Eclogues*, two from the *Georgics* and the rest from the *Aeneid*. They are variously employed: (1) as purple patches of pedantry, (2) as pardonable or unpardonable puns, and (3) as texts for the most humorous of excursions.

The following list indicates their distribution. The page references apply to Volume Two of Lowell's Poetical Works, as published by The Riverside Press, 1895.

#### FIRST SERIES

Page 2, *cymbula subtilis*, cf. *Aeneid* 6, 413 f.

- " 62, *revocare gradum*, *Aeneid* 6, 128.
- " 64, *tenues in auras*, cf *Aeneid* 5, 740 and elsewhere.
- " 70, *fidus Achates*, *Aeneid* 1, 188 and elsewhere.
- " 72, *horresco referens*, *Aeneid* 2, 204.
- " 74, *nescio qua dulcedine* . . . *cunctos ducit*, cf. *Georgic* 4, 55.
- " 97, *discite justitiam, moniti, et non temnere divos*, *Aeneid* 6, 620.
- " 108, *sat prata biberunt*, *Eclogue* 3, 111.
- " 113, *parva componere magnis*, *Georgic* 4, 176.
- " 114, *non nostrum tantas componere lites*, *Eclogue* 3, 108.
- " 116, *quantum mutatus*, *Aeneid* 2, 274.
- " 128, *auri sacra fames*, *Aeneid* 3, 56 f.
- " 129, *venerabile donum*, *Aeneid* 6, 408 f.

## SECOND SERIES

- Page 244, *spretæ injuria formæ*, *Aeneid* 1, 27
- " 272, *alta mente repostum*, *Aeneid* 1, 26.
  - " 275, *genus et proavos*, cf. *Aeneid* 12, 225.
  - " 301, *flectere si nequec, SUPEROS, Acheronta movebo*, *Aeneid* 7, 312.
  - " 302, *haud ignarus mali*, cf. *Aeneid* 1, 630.
  - " 313, *forsitan nostris ex ossibus*, cf. *Aeneid* 4, 625.
  - " 365, *mens conscia recti*, *Aeneid* 1, 604.

It is perhaps unnecessary to comment upon the use of each of these phrases, amusing as the task would be. Suffice it to say that there is no one of them that fails to give a whimsical turn to the context in which it appears and to shock the reader into a livelier appreciation of the passage by the very incongruity of applying Vergil's "inevitable word" to the homely uses of New England satire. A few examples will serve to illustrate Lowell's characteristic manner.

The two quotations from the *Eclogues* appear in the fore-word and postscript respectively of Number Seven, First Series, Hosea Biglow's reply to the letter of an aspirant to the presidency respecting his candidacy. The following passage is from the Postscript (page 114):

"The object which candidates propose to themselves in writing is

to convey no meaning at all . . . it is precisely in such cryptographics that mankind are prone to seek for and find a wonderful amount and variety of significance. *Omne ignotum pro mirifico*. How we do admire at the antique world striving to crack those oracular nuts from Delphi, Hammon and elsewhere. . . . A singular loadstone for theologians, also, is the Beast in the Apocalypse, whereof, in the course of my studies, I have noted two hundred and three several interpretations, each lethiferal to all the rest. *Non nostrum est tantas componere lites*, yet I have myself ventured upon a two hundred and fourth." (*Eclogue* 3, 108.)

In the preface to Number Three, Second Series (page 272), the Reverend Homer Wilbur thus characterizes his recreant former communicant Birdofreedom Sawin:

"He seems to have preserved *alta mente repostum* as it were in the pickle of a mind soured by prejudice, a lasting scunner, as he would call it, against our staid and decent form of worship." (*Aeneid* 1, 25.)

In the same series, Number Two (page 244), the editor reflects "For nations do not reason, they only feel, and the *spretæ injuria formæ* rankles in their minds as bitterly as in that of a woman." (*Aeneid* 1, 27).

After the death of Homer Wilbur, a memorial from which the following paragraph is cited was forwarded to the Editors of the *Atlantic Monthly* (Number Nine, Second Series, page 365):

"In lighter moods he was not averse from an innocent play upon words. . . . It was during these heats, long since happily allayed that Mr. Wilbur remarked that the Church had more trouble in dealing with one *sheresiarch* than with twenty *heresiarchs*, and that the *men's conscia recti* or consciousness of being right, was nothing to the women's" (cf. *mens conscia recti*, *Aeneid* 1, 604).

In a letter to the Editor of the *Courier* (Number Three, First Series, page 72), the Reverend Mr. Wilbur says of Hosea Biglow: "He is also (*horresco referens*) infected in no small measure with the peculiar notions of a print called the *Liberator*, whose heresies I take every proper opportunity of combating, and of which, I thank God, I have never read a single line." (*Aeneid* 2, 204.)

A passage on the "Golden Bough" occurs in Number Three, First Series, page 129, in an excursus on trees which includes Boot-trees, Family-trees and others:

"Not to multiply examples I will barely add to my list the birch tree, in the smaller branches of which has been implanted so miraculous a virtue for communicating the Latin and Greek languages, and which may well, therefore, be classed among the trees producing the necessities of life,—*venerabile donum fatalis virgae*. That money trees existed in the golden age there want not prevalent reasons for our believing. . . . In favorite exposures it may be conjectured that a specimen or two survived to a great age, as in the garden of the Hesperides, and indeed what else could that tree in the Sixth *Aeneid* have been with a branch whereof the Trojan hero procured admission to a territory for the entering of which money is a surer passport than to a certain more profitable and too foreign kingdom" (*Aeneid* 6, 408).

Two ringing lines from Vergil applied by the New England divine to the problem of slavery shall conclude our list. An uncompromising arrangement of that national crime (Number Five, First Series, page 97), culminates in these words:

"Has our experiment in self-government succeeded, if it barely manage to *rub* and *go*? Here, now, is a piece of barbarism which Christ and the nineteenth century say shall cease, and which Messrs. Smith, Brown and others say shall *not* cease. I would by no means deny the eminent respectability of these gentlemen, but I confess, that in such a wrestling match, I cannot help having my fears for them. *Discite justitiam, moniti et non temnere divos*."

In the Second Series, Number Four, page 301, Homer Wilbur writes in similar vein: "I think that nothing will ever give permanent peace and security to this continent but the extirpation of Slavery therefrom, and that the occasion is nigh; but I would do nothing hastily or vindictively, nor presume to jog the elbow of Providence. No desperate measures for me till we are sure that all others are hopeless,—*flectere si nequeo SUPEROS, Acheronta movebo*." (*Aeneid* 7, 312.)

Long association with his friend, Mentor, and self styled *fidus Achates* bred even in Hosea Biglow who is the mouthpiece of



New England's "homely common-sense vivified and heated by conscience" an understanding of the force of classical allusion, though for his own part he felt that "Pegāsus (so he called him) hardly looked right with his mane and tail in curl papers." (Introduction, page 26.) In the Sixth Paper, Second Series, page 330, in a set of verses entitled *Sunthin' in the Pastoral Line*, he sums up his own view of the subject:

"Jes so with poets: wut they've airly read  
Gits kind o' worked into their heart an' head,  
So 's 't they cant seem to write but jest on sheers  
With furrin countries or played out ideers,  
Nor hev a feelin' ef it does n't smack  
O' wut some critter chose to feel 'way back."

Our New England poets would hardly have echoed this sentiment of their fellow countryman. To them the old voices seemed to come "from the morning fields and not the paved thoroughfares of thought." Their intimacy with Vergil enriched both their thought and expression. They followed him *non passibus Aequis* but with love. For them,

"The present moves attended,  
With all of brave and excellent and fair  
That made the old world splendid."

J. R. Lowell, *To the Past*.

## RECONSTRUCTING A PAST CIVILIZATION <sup>1</sup>

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By SELATIE E. STOUT  
Indiana University

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The proper study of mankind is man, said a great English poet. To understand the human soul; to analyze its motives, the springs of its action; to determine the ideals most consistent with its nature and constitution; to learn the conditions most conducive to its growth to highest perfection; to find the meaning of life, and to express that meaning in noble and worthy living has been man's highest quest through the ages.

This was not his earliest quest. Through a long period of human history, from the time when, like the beasts, he made his home in caves, before his wit had armed his weakness and made him master among animal kind, and while he was slowly winning his way to the skills and the arts that were to transform animal man into civilized man, his struggle was for existence. That is a struggle from which he can never escape. He must ever eat his bread in the sweat of his brow. But the struggle has been mitigated. Through the selection, domestication, and development of plants and animals, and the discovery of the resources of nature and the utilization of her powers in his service, he has won a portion of leisure that can be devoted to higher ends.

The development of a high type of intellectual and moral life among men has been slow. It is necessary to preserve the experience of the past as a guide in the solution of the problems of the present. This is especially true of the problems of individual life and ideals, and of those that arise in the social and political relations of organized society. This experience is not easily preserved. Great peoples arise and work out their solution of these problems in such a way as to reach a higher

<sup>1</sup> Phi Beta Kappa address delivered at Indiana University, January 21, 1925. Reprinted from the April, 1925, *Indiana University Alumni Quarterly*.

individual and social plane of life. Through fundamental errors of their own or through inability to meet the pressure exerted upon them by multiplying hordes of less advanced peoples, their highly developed systems give way. The initiative passes on into newly aligned groups. When the curtain of time is drawn down over their life and institutions, it soon becomes a most difficult task to restore these to the minds of future generations for analysis, for study, and for instruction.

Great advances have, however, been made in the last century in the methods of finding and of interpreting evidence that leads to a truer and completer knowledge of the civilizations of the past. Much of ancient history has been rewritten in the past generation. Every year brings new revisions and new chapters of importance. The methods are of universal application, and new fields are constantly being opened. Within the past twenty years, papyrus finds have opened the way for most illuminating study of the history of Romanized Egypt in the early centuries of the Christian era, and much of the new material has not yet been studied and interpreted or even made fully accessible to scholars. Within the past few years, the riddle of the Hittite language has been solved, and the fifteen hundred Hittite inscriptions, whose secrets have been sealed until now, will bring most welcome light to the study of a great civilization that was contemporary with and in contact with the most interesting period of Hebrew history and with the prehistoric Mycenæan, Greek, and Trojan peoples. A movement that seems likely to bring a notable contribution to our knowledge of the Middle Ages, an important and neglected period of history, has been organized within the last two years by the concerted action of British, French, Italian, and American scholars. The work of excavation of important sites in classic lands, in which our own University ought and easily could have at least a modest part by joining with the forty leading universities and colleges of our country in the support of the American Académies in Rome and Athens, adds each year important contributions to our knowledge of these rich and instructive civilizations. The great advance in our

knowledge of these civilizations in the past century has been due in part to new evidence from excavations, but in quite as large part to the careful examination, classification, and interpretation of evidence that had been neglected, especially that of inscriptions.

If we look about us at the products of our own civilization and culture, we do not see much that would remain to interpret us after two thousand years. Our wooden houses would be dust; our thin-walled buildings of stone, brick, and concrete, a mass of debris; our machinery and all iron structures, rust. The paper of our books yellows and crumbles with age, and not many of them will be reprinted through the centuries. The canvases that receive our paintings are frail, and will fare badly in the accidents of the centuries. Our marbles and bronzes are few. Our distant memory seems likely to demand the patience and the skill of the antiquarian scholar quite as much as does that of Greece and Rome.

I trust I may be pardoned now in this company of my friends if I develop my subject from this point with reference purely to that ancient civilization to which I have given special study. The method of reconstructing our conception of it is the universal method of the modern historian of any past age; the available evidence would of course vary with the subject of our study.

The language itself reveals the working of the thought of the people that develop it. Many of its nouns are descriptive personifications, and tell us what aspect of the thing named was uppermost in their thought. A few illustrations may make this more clear. For the state they had three names: *civitas*, the body of *cives*; non-citizens, the stranger, and the slave had no rights which the state was bound to respect, the state being organized solely to serve the interest of its citizens; *res publica*, in Anglo-Saxon the commonwealth, the property or the interest of the *populus*; *imperium*, command or authority, the *populus* in action through its deputized official. Here then is embodied their conception of the state, the organized citizenship that acts through the officers that it has clothed with temporary authority to care for the common interests. Their highest officer at first

was the *rex*, who, after being elected by the *populus*, ruled them (*rego*, to rule); next it was the *praetor* (*praeitor*), the one who went before, which tells us that they were beset with enemies, that the organized host was the state and the general the channel through which the *populus* carried out its will; later the highest officer was called *consul, nominatus*, says Varro, *qui consuleret populum et senatum*, who, while but little constrained by legal restrictions, exercised his functions only in constant touch with the people or with the official body of advisers, the senate; later still, when liberty was no longer possible, the *princeps*, or first citizen, who was distinguished by no outward signs of authority, yet ruled with but thinly-veiled autocratic power. This soon was replaced by *imperator*, which has come to us as emperor, but to the Romans meant only commander of the army. This was at a time, however, when the large standing army, a recent development in the life of the state, was able to dictate to the state it served, and its general was in fact an autocrat. In the range of moral ideas I will take one example. We speak of committing a crime. We think of the result as sent forth from its author. The Roman's word was *immittere*, to let the crime in. The man who stole took into his life a thing of which he could never rid himself. From that time forth he was a thief. The careful examination of the words of a language yields us a key to the way ideas shaped themselves in the minds of a people, their conception of human relations, the aspects of things that appealed to them most strongly. In the case of some ancient peoples, this is our only evidence as to their civilization. Yet even from a limited vocabulary, it yields us much. The rich vocabulary of the Romans is the starting-point for all studies of their ideas and institutions. The structure, moreover, of their sentences, their syntax, expresses the dominant characteristic of this people. While it lacks the grace and freedom of the Greek, it combines strength and dignity in its unimaginative, inexorable adherence to law. The manner and the matter of speech reveal the character and the mind of a people as surely as they do in the case of an individual. This great language cannot be said, in any



proper sense of the word, to have died. It passed by insensible degrees of change into Italian, Sicilian, Spanish, Portugese, French, Rumanian in the same sense that Old English gradually changed into modern English; and, grafted into the stock of our English tongue, has yielded the richly flavored, cultivated fruit of our present speech. In this way the genius of the Roman people continues to influence, it is scarcely too much to say to dominate, the fundamental conceptions that enter into the thought of the world today. The intimate study of their vocabulary and their sentence structure enables the sympathetic student to look upon life and the problems of life from their viewpoint.

One other witness to the Romans' answer to the great human question has had a continuous history from their day to ours. The great system of Roman law expresses their analysis of the relations of men to individual fellow-men and to the society of which they are a part. It is the greatest achievement of the mind and conscience of this virile race. The thought and judgment of this great people on the fundamental conception of justice was expressed in the form in which we have it by their jurists rather than by their legislators. To this perhaps we owe its great quality of universal application. In this form it was separately taken up and epitomized and carried on as an active instrument of government by the Ostrogoths, the Burgundians, and the Visigoths, who had overrun parts of the Roman Empire. But the excellent statement of it that has made it the teacher of the world in questions of law and jurisprudence was made at Constantinople under Justinian, one of the many services of the Byzantines in preserving for the modern world the treasures of Greece and Rome. It consists merely of systematically arranged excerpts from Roman judicial decisions and juristic writings. It became the basis of the canon law of the Catholic church. It was adopted as the fundamental law of the Holy Roman Empire, and was never displaced as the fundamental law of the German peoples until in 1900. Rewritten in more modern terms in the Napoleonic code, it is today the basic law in France, Italy, Spain, Portugal, in Spanish- and Portuguese-American countries, and



in the state of Louisiana; and the modern code of Japan is mainly Roman law. A great German writer on law (Sohm) says that "from the time when the school of Bologna [1100 A.D.] stood at the height of its influence down to the present day, the leadership in the science of law has always fallen to the nation for the time being supreme in the domain of the law of the Pandects." As a witness to the mind and heart of a great people, to their conception of life and the social obligations, it deserves to rank with the books of the law in the Old Testament. Nothing else in all the literature of the past is comparable to it.

The literature of Rome is perhaps the most important witness to the genius and spirit of her civilization. I name it third because it has not poured its stream of influence into the current of the world's thought continuously since it arose from the common thought and ideals of the Romans. The untutored hordes that overwhelmed the decadent civilization of Rome in the fifth century could not assimilate her literature. The words of the language of her common folk, packed with the concepts and the reactions of a more advanced intelligence and reflecting a richer and riper experience, they did adopt, in large measure giving up their own. Out of this *sermo plebeius* grew the Romance languages. Even its limited vocabulary brought a wider range of ideas to Rome's conquerors. It did much to transform them and to mould them to the ways and forms of civilization. From the Romance civilizations and languages the historian recovers much to fill out his picture of the parent civilization at Rome. But for the language of Rome's poets, orators, statesmen, historians, philosophers, her vanquishers had no ears. Their spirits responded only to duller and simpler rhythms. Their minds were set on grosser gains. These priceless products of the cultivated human spirit were banished from the current thought of men. Some of them continued a precarious existence in the monasteries, where now and then a pious hand was found to renew their hold on life by recopying them. But those who read them or could read them grew ever fewer. Many of them were lost; while others, as the first six books of the *Annals* of Tacitus, have been

preserved to the modern world by but a single manuscript. The quickening of spirit, the stir of intellectual energy, the chastening of taste that attended the rediscovery one by one of these fine expressions of the noblest thought and feeling that throb through the soul of man, so sane, so strong, so fundamentally true, is known to every student of the Renaissance. They rekindled the finest enthusiasms in the choice spirits of the time. Every place that might conceal such a treasure was ransacked. When one was found, it was multiplied in hundreds of copies laboriously made by hand and sent on its mission into every country of Europe. And well has that labor been repaid. The thought and the literature of every European stock has been at one time under the tutelage of the thought and literature of Classic Rome, has had its classical period. Perhaps the domination has been too thorough everywhere at some one period, but out of that and through that has in each case been reached the truly national in thought and literature. Rome, too, passed through her period of tutelage to Greek, and some there are who depreciate her literature because at first it is dominated by Greek masters, and through most of its course continues to show traces of Greek influence. But it has its own true native spirit. It expresses a solution of life problems that grew out of a wider and more dignified national experience than the Greeks ever knew. If it lacks something of the richness of imagination and the speculative range of the Greek, it is yet both richly imaginative and wide in range, and is more sane and keeps in closer touch with actual human experience. Students of Lucretius and Catullus, Cicero and Caesar, Horace and Vergil, Livy and Tacitus follow in an intimate way the thoughts, the hopes, the fears, the ideals of the best of Rome. We enter through them and the contemporary writers with a clearer understanding than is possible in the case of any other people of history except the Greeks and the Hebrews into the actual inner history of individual man and of organized society. In no other literature can worth-while, instructive human experience be more adequately followed than in that of Rome. This is the secret of its gripping appeal to all men who

are interested in the proper study of mankind. It is this that makes it the most instructive witness to the higher reaches of the civilization of the Romans.

But a large proportion of the individual units of a great people live on a plane far below that of the choicest spirits. Students of Roman life are most fortunate in having in the great body of Latin inscriptions a unique source of instruction on the more prosaic side of life in that society. These were carved for the most part on stone or metal, and have preserved both their form and their content through the centuries, many of them buried in the soil, in the beds of streams or pools, in piles of rubbish. Some have been found built into the walls of fences or of houses, some serving less noble purposes, one at least in use as a doorstep at the cottage of a peasant who was all unconscious of its great interest and value as a document of human history. Two hundred and fifty thousand of these have been found in all parts of the ancient Roman world. Their readings have been gathered in the great *Corpus Inscriptionum Latinarum*, published by the Prussian Academy during the last sixty years and still far from complete. Each year adds many new finds, any one of which may furnish the missing link in a chain of evidence or give a clue that leads to the elucidation of others not yet understood. Many of these can be dated exactly or within a narrow space of time; practically all of them can be assigned to a general period of time. Perhaps ninety per cent of them lie between 50 B.C. and 250 A.D. Minute and careful study and comparison by hundreds of students have developed many tests for dating them. This has greatly increased their value for historical purposes. The variety of subjects of public and private interest upon which they throw light is almost beyond belief. On bronze plates we find laws, decisions of judges or commissions, decrees of the senate and of officials, charters of cities, the honorable discharge of hundreds of private soldiers. If an emperor made a trip through the empire, enough cities would set up honorary inscriptions recording his visit to their city for us even yet to make out his itinerary. If he made a complimentary reference to a

city or a people, civic pride would probably have it carved in stone or bronze and set up in the city as a mark of distinction. One such inscription gives an interesting check on the historian Tacitus, who reports the same speech in his *Annals*. A list of consuls for five hundred years was carved on the stones of the walls of the office of the Pontifex Maximus for the convenience and instruction of the crowds that gathered in the Forum for business or pleasure. Large portions of this list have been found in the debris of the building. The emperor Augustus left a long but summary statement of his achievements, which was carved in marble and set up in Rome. This is lost, but most of it was found in Ancyra in Asia Minor, where a copy of it with a translation into Greek was set up. Within the past year, in excavations made by the University of Michigan in Antioch of Pisidia, forty fragments of another copy of this important inscription have been found, some of which supply parts previously missing. Honorary inscriptions in great numbers give us the official career of hundreds of prominent men, and incidentally teach us details of the governmental system obtainable from no other source. Inscriptions on public works enable us to follow waves of financial prosperity and depression. Milestones on the highways tell us by whom and when roads were built and repaired, and enable us to trace the gradual solidification of Roman power and dominance in various parts of the empire. Factory stamps on bricks and manufactured articles, of which we have a few examples in our own modest collection, locate and date factory centers and production. Votive offerings to various deities enable us to trace the rise and decay of religious cults. Certain symbols used by Christians on their tombstones enable us to date the entry of Christianity and to gauge its hold upon the population at various times in various parts of the empire. By far the most numerous are inscriptions on tombstones. These pathetic memorials of the longing of the living to linger in the memory of men after their night has come, or tender tributes by the living of grateful affection for their dear departed, are interesting human documents. What a charming picture of a good woman is this from a tombstone of about 130 B.C.:

Stranger, my words are few, pause and read them through. This is the tomb unbeautiful of a beautiful woman. From her parents she had the name of Claudia. Love of her husband was enshrined in her heart. Two sons she bore. One of these she leaves upon the earth, one she placed beneath the sod. Charming was her speech, graceful her carriage too. Her homè she kept, and spun her task of wool. My story is ended. You may now pass on.

She was at least in spirit a progenitor of the woman two hundred years later in Spain whose husband recorded on her tombstone that they had lived together forty years without the slightest tiff between them. Many hundreds of such memorials of the common people reveal the qualities of manhood and womanhood that seemed commendable to them. Life histories are briefly given, but the composite of these fills out for us, numberless details of history and of institutions, of public and private life. The political life of the provincial towns we reconstruct from the offices held by the locally illustrious dead. An interesting sidelight is added here by the dozen election posters found on the walls of Pompeii, in which men commend to their fellow-citizens over their own signature certain candidates for office. Through inscriptions on the tombs of soldiers we can follow the history of the various legions of the army, determining the sources of their enlistments, their stations and campaigns, their officers, their camp duties, their discipline, even the clothes they wore; for Roman soldiers too were proud of their uniforms, and many of the tombstones show how fine the son or husband looked in his soldier togs. We even have an inscription in which an emperor, after complaining in a preamble that merchants have been outrageously overcharging his soldier boys, fixes maximum prices at which a great variety of articles of common use may be sold. My list is already long, but I may add for its local interest the record of an unliterary-minded schoolboy who had failed to develop an interest in poetry. It was before the introduction of the elective system. On his way home from school he scrawled on a wall this easement of his feelings: *Q. Horatius Flaccus, di omnes perduint!* (Quintus Horatius Flaccus, may all the gods destroy him!)



These are but random samples of the rich contribution made by inscriptions to our knowledge of the life and the interests of the people of Rome. There is practically no topic of the public or private life, or of the history of this people that has not been so illuminated by inscriptions as to require rewriting in the last generation, and much remains to be done.

One other source of great help in reconstructing the life of ancient Rome lies in the work of the archæologist. The shovel, the sieve, the wheelbarrow, and carefully directed human hands have rescued countless objects of ancient use and art. The catastrophe that buried the thriving Italian city of Pompeii with volcanic dust and mud from Vesuvius in 79 A.D. halted the business and social life of the city almost in an instant, and preserved its forms through the centuries until an enlightened interest was ready to lift the cover and study the lesson preserved in this page of human history. About two-thirds of the city has been uncovered and the work continues. But there are many buried cities. Volcanic action is not required by nature to hide the works of man. Wind-blown dust and the residual products of vegetation have raised the surface level at an average of from eight to twelve inches per century, so that deserted ruins of the time of Christ are now found buried to the depth of thirteen to twenty feet. Even cities that have been continuously inhabited show corresponding rises in level, especially in their lower parts. Often foundations of two or three former buildings are found beneath the same surface at different levels. The city of Ostia, once at the mouth of the Tiber River, where it served as the harbor of Rome, now two miles inland, was thus buried to the depth of eight to twenty feet. Each year the slow excavations there bring additions to our knowledge of the life of the second and third centuries A.D., with frequent confirmation or correction of current hypotheses. The news dispatches carried notices of rich finds last autumn in a newly-discovered Roman city of North Africa. While I have not as yet found confirmation of these in more special publications, I am inclined to think they contain at least an element of truth. At any rate, each year fills out and



enriches our intimate knowledge of the conditions and the attainments of the throbbing life of the men who for a time led the onward march of human kind toward its ultimate goal of high and ordered and worthy living. The center of interest of Greek and Roman archæological studies has, I think, essentially shifted in the last thirty years. A generation ago the study concerned itself primarily with works of art. More recently a greater store than formerly has been set upon more common objects. They, too, belong to life, and the study of all human life has its instruction and its interest. Within the past few years one of our American scholars made the first systematic attempt to write the economic history of Rome, and with a great measure of success. The excavations of archæologists have made it possible. In general the greater attention of archæologists to other than the art side of classical life has brought much assistance in the study of the common life of Greece and Rome.

Our Phi Beta Kappa society is built upon the belief that philosophy is the guide of life. The guide of life is the great quest of man. Every field of knowledge makes its greatest contribution to man as it advances this end. The physical sciences have done much and will do more to free man from his superstitions, to solve the mysteries of his environment, and give him greater control over it. The historical sciences must preserve the story, the wonderful story, of his advances in the art of living, of his successive attempts to find and attain the meaning of life.

## THE "WOODEN HORSE" AND FOLK-LORE OF TOUCHING

By EUGENE S. MCCARTNEY  
University of Michigan

There is more folk-lore (religion, if you will) connected with Vergil's story of the "wooden horse" than is generally realized. According to Sinon, the horse was a substitute for the statue of Pallas Athena, which had been carried away. The Trojans believed Sinon's tale; in their eyes it was Athena by proxy.<sup>1</sup> Since possession of it would, therefore, again ensure the salvation of the city, it falls into the category of talismans on the preservation of which the salvation of cities or individuals depends.<sup>2</sup>

The stopping of the horse, an act which would have been a bad omen in any procession,<sup>3</sup> was especially ominous when it occurred at the gateway.<sup>4</sup> The apprehension of the Trojans was increased by the fourfold repetition of the act.<sup>5</sup>

The introduction of the horse into the city was not a mere act of drayage or transportation. It was a ceremony. It was not by chance that boys and unmarried girls were touching the rope that stretched from it. They had been ceremonially chosen. According to Servius,<sup>6</sup> they were *matrimi* and *patrimi*, as indeed were the boys who took part in the rites of the Arval Brethren and in religious festivals in general. The touching of the rope was a meaningful act, as I hope to show by many and varied examples of popular ideas connected with the act of touching.

<sup>1</sup> Verg., *Aen.*, 2. 183-184.

<sup>2</sup> Compare Frazer, *Pausanias*, IV. 433-434.

<sup>3</sup> See McCartney, the *CLASSICAL JOURNAL*, 19. 316. The stopping of a pantomimist or a flute-player during a ceremony was likewise a bad portent. See Cic., *De Harusp. Resp.*, 23.

<sup>4</sup> See Ogle, *American Journal of Philology*, 32. 251-254; McCartney, the *Classical Weekly*, 13. 217.

<sup>5</sup> Lease, the *CLASSICAL JOURNAL*, 19. 447-448.

<sup>6</sup> *Ad Aen.*, 2. 238.

There were many ways of getting "in touch" with things divine or supernatural. Miraculous powers were ascribed to numerous objects suspended from, or attached to a person<sup>7</sup> or carried or worn in other ways.<sup>8</sup> The method of effecting the connection might change, but the principle was the same, that of contact.<sup>9</sup> In this paper I wish to confine myself to the act or art of touching.

The use of the hand is most frequently mentioned or implied in this operation. It must be remembered that the hand was the symbol of strength and authority.<sup>10</sup> When the emissary of Appius Claudius wished to seize Virginia, he called her a daughter of a slave and a slave herself, and then, laying his hand upon her, he bade her follow him.<sup>11</sup> The Latin words to express the release of a slave from authority, *emancipatio* and *manumissio*, both contain the Latin word for "hand." It is entirely natural that these ideas should gather about the hand, since the more primitive the society, the more frequent is the use of the hand in the exercise of strength and in the enforcement of one's wishes. A reminiscence of an older order of things is to be seen, perhaps, in the *manus iniectio*, which indicated that a Roman had authority to hale a man before the praetor.<sup>12</sup> In much the same way rods or fasces became merely symbols of power.<sup>13</sup>

<sup>7</sup> E.g., Pliny, *Nat. Hist.*, 20. 215, tells how a man wore the root of a plant suspended from his neck because of severe pains of the uvula. See also Migne, *Patrol. Lat.*, 39. 2272: *Si illum praecantatorem adhibuisses, iam sanus esses; si characteres illos tibi voluisses appendere, iam poteras sanitatem recipere.*

<sup>8</sup> Damigeron, *De Lapidibus*, gives many instances of the carrying of magical stones and gems. The carrying of plants or parts of animals as remedies is frequently advocated by Pliny.

<sup>9</sup> See Hartland, *Ritual and Belief*, pp. 33-34. This reference should be starred.

<sup>10</sup> Hastings, *Encyclopaedia of Religion and Ethics*, s. vv. hand, faith-healing; Daremberg et Saglio, *Dictionnaire des Antiquités Grecques et Romaines*, s. vv. *manus*, *manus iniectio*; Sittl, *Die Gebärden der Griechen und Römer*, pp. 129 ff.

<sup>11</sup> Livy, 3. 44. 6; cf. Dionys., 11. 28.

<sup>12</sup> See Daremberg et Saglio, *op. cit.*, s. v. *manus iniectio*.

<sup>13</sup> Cf. Serv. ad *Aen.*, 4. 242: *Virga vero insigne potestatis est, nam ideo ea et magistratus utuntur.*

In trying to find an analogy for the way the evil eye works merely by a glance or a look, Plutarch<sup>14</sup> says that there is obviously some basis for the effects produced by touching and handling. Without finding what it is, he adds that one man's touch may be good and advantageous and another's hurtful and destructive.

#### GENERAL INSTANCES OF MAGICAL TOUCHING

There are several interesting beliefs about trees and touching. So potent is the hand that trees which have the strength of years succumb more quickly if they are touched by it before the axe is plied.<sup>15</sup> A wedge that has been driven home into a tree by shepherds will leap out with agility if it is touched by a certain herb carried by a bird. This is asserted on good authority, says Pliny (25. 14). Trees may be protected from caterpillars and saved from rotting if their tops are touched by the bile of a green lizard.<sup>16</sup>

If one wishes to release a culprit who has been thrown into chains he should touch them with the *lapis Syrtius* and they will forthwith be broken. One should then go to the gate and touch it with the stone, whereupon it will open, and the prisoner may go where he wills, seen by no one.<sup>17</sup> Should one happen to have a consecrated *lapis lychnites* in a house that is burning, all he has to do to extinguish the fire at once is to touch the house with it.<sup>18</sup> The salamander, too, can put out a fire by contact.<sup>19</sup>

Merely by a finger-touch Zeus begot by Io a child named Epa-

<sup>14</sup> *Mor.*, 680 F.

<sup>15</sup> Pliny, *Nat. Hist.*, 24. 2.

<sup>16</sup> Pliny, 17. 266: cf. Pallad., 3. 25. 15; *Geopon.*, 10. 18. 7.

<sup>17</sup> Damigeron, *De Lapidibus*, 22 (p. 181, ed. Abel).

<sup>18</sup> *Op. cit.*, 28 (p. 184, ed. Abel).

<sup>19</sup> Pliny, 10. 188 (cf. 29. 76): *Huic tantus rigor ut ignem tactu restinguat non alio modo quam glacies*. The Latin shows that this is 'sympathetic' magic. The rigidity of the animal's body causes a similar stiffness in the flames, i. e., it extinguishes them. Compare the somewhat similar instance in which the touching of the pregnant body of Semele, who was possessed by a god, could cause one to become possessed. — Schol. on Apoll. Rhod., 1. 636.

phus, "Touch-born."<sup>20</sup> On another occasion he changed her into a white cow by touching her.<sup>21</sup>

Touching door-posts with a branch of the strawberry-tree was a means of driving away witches.<sup>22</sup> At times Roman brides touched them with wool<sup>23</sup> or anointed them with wolf grease,<sup>24</sup> or fat, especially of swine.<sup>25</sup> If door-posts were touched with the blood of a hyena<sup>26</sup> or with menstrual fluid,<sup>27</sup> the arts of the magicians were rendered of no avail.

The muses made everything blessed which they touched.<sup>28</sup> Eros, Pothos, Charis and other similar personifications conferred by their touch the qualities they represented.<sup>29</sup>

Hercules could not vanquish Antæus as long as the giant maintained contact with the ground, a circumstance that caused it to be said that Earth was his mother.<sup>30</sup> The seat of memory, which was in the lower part of the ear, was touched by the Romans on giving testimony.<sup>31</sup> To avoid retribution from Nemesis for imprudent remarks, the Romans applied the next to the little finger to the mouth (to moisten it with saliva), and then placed it on the seat of Nemesis, which was behind the right ear.<sup>32</sup>

<sup>20</sup> Aesch., *Suppl.*, 312-314. For many other references, see Cook, *Zeus*, I. 438, note 10. A snake might enable a woman to conceive by touching her with its tail; see J. Baunack, *Inscriptionen aus dem Asklepeion zu Epidauros* (Leipzig, 1886), I. 80, 117. Among other peoples pregnancy was supposed to be caused by the scent or touch of flowers or herbs; see Hartland, *The Legend of Perseus*, I. 94-97.

<sup>21</sup> Apollodorus, *Bibliotheca*, 2. 1. 3.

<sup>22</sup> Ovid, *Fasti*, 6. 155-156.

<sup>23</sup> Pliny, 29. 30. This was done *ne quid mali medicamenti inferretur* (Pliny 28. 142).

<sup>24</sup> Pliny, 28. 142.

<sup>25</sup> Pliny, 28. 135.

<sup>26</sup> Pliny, 28. 104.

<sup>27</sup> Pliny, 28. 85.

<sup>28</sup> Theocr. 10. 25.

<sup>29</sup> See Headlam, *Herodas, the Mimes and Fragments*, pp. 358-359.

<sup>30</sup> Apollod., *Biblioth.*, 2. 5. 11. See too Ovid, *Ibis*, 394; Juvenal, 3. 89; Lucan, *Phars.*, 4. 598-600.

<sup>31</sup> Pliny, 11. 251. See also McCartney, *the Classical Weekly*, 12. 28.

<sup>32</sup> Pliny, 11. 251. See also Nicolson, *Harvard Studies in Classical Philology*, 8. 37-39.



Circe changed the companions of Ulysses into swine merely by touching them with her magic wand,<sup>33</sup> "really a conductor of the magician's *mana*."<sup>34</sup> By the aid of her wand and charms she made Picus a bird.<sup>35</sup> Both Circe and Medea could kill merely by the touch.<sup>36</sup> Through a touch of the wand Athena restored to Ulysses his youthful appearance.<sup>37</sup> Hermes used a wand to bring or take away sleep,<sup>38</sup> to unseal eyes closed in death,<sup>39</sup> to banish darkness<sup>40</sup> and also for other purposes.<sup>41</sup>

Stroking Neoptolemus three times by the hand was part of the ceremony employed by Ceres to confer immortality upon him.<sup>42</sup> The golden touch of Midas has been familiar to everyone from childhood.<sup>43</sup>

*Salvum sit quod tango* ("Safe be that which I touch"), "ejaculates Trimalchio"<sup>44</sup> piously, to avoid possible evil consequences when he touches his friend's arm to illustrate where and how the unfortunate character in his story was touched by the witch."<sup>45</sup> After hearing Trimalchio's terrifying story, the revelers kiss (another form of touching) the table and pray that the witches may stay in their haunts when they return home from the banquet.<sup>46</sup>

If anyone touched the necklace of Harmonia, which had been dropped into a fountain, the Sun was offended and a storm arose.<sup>47 48</sup>

<sup>33</sup> *Odyss.*, 10. 238. Cf. 293, 319, 389; Ovid, *Met.*, 14. 278, 295, 300.

<sup>34</sup> K. F. Smith, Hastings, *Encyclopaedia of Religion and Ethics*, 8. 283.

<sup>35</sup> Verg., *Aen.*, 7. 189-191.

<sup>36</sup> Aelian, *De Nat. Anim.*, 1. 54.

<sup>37</sup> *Odyss.*, 16. 172.

<sup>38</sup> *Iliad*, 24. 343-344; *Odyss.*, 5. 47-48; Verg., *Aen.*, 4. 242-244; Ovid, *Met.*, 2. 735-736.

<sup>39</sup> Verg., *Aen.*, 4. 244.

<sup>40</sup> *Sil. Ital.*, 3. 199.

<sup>41</sup> *Hymn to Hermes*, 528-532; Horace, *Carm.*, 1. 10. 17-20; 1. 24. 16.

<sup>42</sup> Ovid, *Fasti*, 4. 551.

<sup>43</sup> Ovid, *Met.*, 11. 102-103; Verg., *Ecl.*, 6. 13; Hyg., *Fab.*, 191.

<sup>44</sup> Petronius, 63.

<sup>45</sup> The explanation is K. F. Smith's *op. cit.*, p. 280.

<sup>46</sup> Petronius, 64.

<sup>47</sup> *Myth. Vat.*, 2. 78.

<sup>48</sup> For other general beliefs about touching, see Pliny, 2. 115; 19. 180; 20. 4,



## POPULAR MEDICINE

Popular medicine offered a wide and tempting field for the exercise of touching, as indeed it still does. Persons afflicted with warts might treat them on the first day of the moon by touching each one of them with a chickpea, after which the pease were to be tied up in a linen cloth and thrown behind the patients.<sup>49</sup> Scrofula and throat diseases might be cured by the touch of the hand of a person who had died a premature death, or by the back of the left hand of any corpse, provided it was of the same sex as the patient.<sup>50</sup> The precaution of touching the eyes thrice with water in which the feet had been washed saved a man from having inflammation of the eye or other ocular troubles.<sup>51</sup> By the touch of an elephant's trunk headache was alleviated, but the remedy was more efficacious if the elephant happened to sneeze at the time.<sup>52</sup> Since the home medicine chest did not contain an elephant, the quack giving the prescription was safe.

For pains in the feet Cato's famous prescription recommended that the sufferer while fasting should chant thrice nine times *Terra pestem teneto; Salus hic maneto* [in meis pedibus], and then touch the earth and expectorate.<sup>53</sup> There were people who professed to cure the bites of snakes merely by touching.<sup>54</sup> Epileptics might be cured if the big toes were stuck and blood therefrom applied to the forehead, or if they were touched by the thumb of the right hand of a virgin.<sup>55</sup> By their touch the

9, 25, 223, 261; 23. 12; 24. 22, 151, 167; 25. 14, 112, 113, 122; 26. 99; 27. 4, 6, 7; 28. 46, 78, 79, 80, 81, 118, 150; 29. 51; 30. 30, 47; 32. 14, 22; Suet., *Nero*, 1.

<sup>49</sup> Pliny, 22. 149; cf. Marcellus Emp., 34. 102. See also J. Hardy, "Wart and Wen Cures," *Folk-Lore Record*, 1 (1878), 216-228.

<sup>50</sup> Pliny, 28. 45.

<sup>51</sup> Pliny, 28. 44.

<sup>52</sup> Pliny, 28. 88.

<sup>53</sup> Varro, *Res. Rust.*, 1. 2. 27. If the affliction was gout, the remedy was doubtless effective.

<sup>54</sup> Strabo, 13. 1. 4; Pliny, 7. 13; 28. 30; Lucan, 9. 922-26.

<sup>55</sup> Pliny, 28. 43. The first part of this prescription is repeated in about the same form, along with another 'touching' cure for epilepsy, by Theodorus Priscianus, near the beginning of the fourth book of his *Rerum Medicarum*

Muses could cure even a person in the last stages of consumption.<sup>56</sup>

Though in Cato's prescription the malady was to be transferred to the ground by contact, there were many recipes in which amulets or other curative agencies were supposed to lose all or part of their potency by contact with the ground or with iron.<sup>57</sup> The teeth which fell first from horses made dentition easier for infants when bound to them, but they were more effective if they did not touch the ground.<sup>58</sup> To prevent ulcers in the groin it was sufficient merely to have with one a twig or myrtle that had not touched the ground or iron.<sup>59</sup>

Persons suffering from diseases of the spleen were healed through the touch of the big toe of the right foot of Pyrrhus.<sup>60</sup> As a god of healing Apollo effected cures merely by touching or striking.<sup>61</sup>

There is some slight classical analogy to the royal touch of the French and English sovereigns.<sup>62</sup> A maimed man in Alexandria is reported to have begged the Emperor Vespasian to step upon him.<sup>63</sup> A blind man came from Pannonia and touched

*Libri Quattuor*. The second part of Pliny's prescription reads, *si virgo dextro pollice attingat*. . . . Since the expression *pollices pedum* has just preceded, I am not entirely sure that *pedis* is not to be supplied. I believe it preferable not to supply a genitive. An interesting passage in connection with Pliny's remark is Herodotus, I. 198.

<sup>56</sup> Theocr., 10. 24-25.

<sup>57</sup> Magical formulas containing prohibitions against the use of iron are evidently survivals of the bronze age, or at least show the influence of it. On touching the ground, see Pliny, 19. 142; 20. 6, 29, 38; 21. 147; 23. 137, 138, 163; 24. 12, 68; 25. 171; 27. 89; 28. 34, 41, 175, 211, 215, 258, 265; 29. 52, 131; 30. 22, 108, 123; Marc. Emp. 29. 35. On touching iron, see Pliny, 19. 177; 23. 163; 24. 68, 171, 172. See too Hippocrates, *The Sacred Disease*, chap. IV.

<sup>58</sup> Pliny, 28. 258.

<sup>59</sup> Pliny, 23. 163.

<sup>60</sup> Pliny, 7. 20; 28. 34.

<sup>61</sup> For references, see Boisacq, *Dict. Étymol. de la Langue Grecque*, s. v. *παῖς*; Roscher, *Lexikon*, vol. 3, p. 1243; Lersch, *Apollon der Heilspender* (I have not seen the last named work).

<sup>62</sup> Compare Frazer, *The Magic Art*, I (1917), p. 371, note 4.

<sup>63</sup> Tac., *Hist.*, 4. 81; Dio, 66. 8; cf. Suet., *Vesp.*, 7. Much to Vespasian's credit, he was highly doubtful at first about his ability to perform the miracle requested.

the Emperor Hadrian, who was suffering from a fever. At once he recovered his sight and the fever left Hadrian.<sup>64</sup> A blind woman's sight was restored when she kissed Hadrian's knee.<sup>65 66</sup>

## RELIGION

The religious life of the ancients was permeated with lore of touching. I shall begin with prohibitions against the act. The Flamen Dialis was not allowed to touch a corpse, or to touch (or name) goat and uncooked meat and ivy and beans.<sup>67</sup> When a horse was being immolated at a religious function in Rome, the flamen in charge of the sacrifice was not permitted to touch it. The bile of the horse was regarded as poisonous.<sup>68</sup>

There were many things with which the ordinary mortal was not to come in contact. Places struck by thunder were not to be touched.<sup>69</sup> It was a particularly bold act to touch a corpse struck by the fire of Jove.<sup>70</sup> It was unlawful for any man to touch the sacred arms at Delphi.<sup>71</sup> In the Life of Pythagoras by Diogenes Laertius<sup>72</sup> we are told that a white cock was not to be touched (=eaten), because it was holy and had to do with suppliants. Likewise fish that were holy were not to be touched.<sup>73</sup>

<sup>64</sup> Spart., *Vita Hadriani*, c. 25. See also an interesting passage in August., *Conf.* 9. 7. 16.

<sup>65</sup> *Loc. cit.* On kissing in general, see Sittl, *op. cit.*, 166-171.

<sup>66</sup> For many illustrations of cures wrought by touching, see Otto Weinrich, *Antike Heilungswunder*, pp. 19-37, 63, 67, 73, *et passim*; Sittl, *op. cit.*, pp. 323-324. See too Pliny, 20. 95, 135; 22. 31; 23. 110, 151; 25. 167; 26. 64, 93, 118, 133; 27. 51, 100; 28. 38, 57, 67, 82, 95, 102; 29. 42, 65, 75; 30. 24, 26, 35, 44, 52, 64, 76. See also Marcellus, *De Medicamentis*, 2. 7; 18. 4 (cf. Pliny, 28. 37); 23. 22, 35, 48, 50; 29. 35; 33. 5, 64. There are undoubtedly many other instances in Marcellus.

<sup>67</sup> Fabius Pictor, ap. Gell., 10. 15.

<sup>68</sup> Pliny, 28. 146.

<sup>69</sup> Pollux, *Onomast.*, 9. 41. An inscription of Cyprus invokes the anger of the Thundering Goddess against anyone who touches the grave of the deceased. — Le Bas-Waddington, *Inscr. d'Asie Mineure*, VI, No. 2739, Explic. p. 635.

<sup>70</sup> Ovid, *Trist.*, 3. 5. 7. Cf. Lactantius in Statii Theb., 10. 470.

<sup>71</sup> Herod., 8. 37.

<sup>72</sup> 8. Chapter I. 21, sect. 34.

<sup>73</sup> *Ibid.*

These passages tend to confirm a conclusion of Professor Murray's that it was because of the danger of contact that the stone given to Cronus was wrapped in swaddling clothes, and that for the same reason the stone of the Great Mother is represented on a coin as covered with a goat-skin.<sup>74</sup> It will be recalled that the priest who touched the Ark of the Covenant was smitten dead for his sacrilege, even though he was trying to keep it from falling.<sup>75</sup>

When the fetial Marcus Valerius made Spurius *pater patratus*, he touched his head and hair with the verbena.<sup>76</sup> In the ceremonies of the Lupercalia some of the priests touched with a bloody knife the foreheads of two youths of noble birth, who in turn struck with thongs all whom they met.<sup>77</sup>

In order to find out Jupiter's wishes with regard to the successor to Romulus, an augur, after much introductory ceremony, put his hand upon the head of Numa Pompilius and asked if it was the divine will for him to be king.<sup>78</sup> There is "a statuette from Athens, of a female deity holding a torch or distaff, whose hand rests on the head of a small figure of a man by her side."<sup>79</sup> This suggests the position of the hand on the head in some modern ceremonies of baptism.

The head was sometimes touched with smoking sulphur,<sup>80</sup> which was generally regarded as purificatory. In the festival of Pales bleating sheep were touched with sulphur.<sup>81</sup>

In the formula of making a vow a Roman touched the earth with his hand when he named Tellus; when he named Jupiter, he raised his hands heavenward; and when he said he undertook the responsibility for the vow, he touched his breast with his hands.<sup>82</sup>

<sup>74</sup> *Anthropology and the Classics* (edited by Marett), p. 88.

<sup>75</sup> II Samuel, ii. 6-7.

<sup>76</sup> Livy, I. 24. 6.

<sup>77</sup> Plut., *Rom.*, 21. 4-5; cf. Plut., *Caes.*, 61.

<sup>78</sup> Livy, I. 18. 8.

<sup>79</sup> Rouse, *Greek Votive Offerings*, p. 289.

<sup>80</sup> Propert., 4. 8. 86.

<sup>81</sup> Ovid, *Fasti*, 4. 740.

<sup>82</sup> Macrob., *Sat.*, 3. 9. 12.

In invoking the deities of the earth the hands might be stretched downward.<sup>83</sup> It was, however, more usual to touch the earth.<sup>84</sup> Macrobius<sup>85</sup> says that the "ancients" made their vows or prayers to Ops while sitting, and that they repeatedly touched the ground, thereby signifying that Mother Earth herself was to be appealed to by mortals.<sup>86</sup>

There was what we might call the "sacrificial" touch. In the rites of the Arval Brothers boys who were *patrimi* and *matrimi* regularly touched offerings of *fruges aridae et virides, pulmenta, pulles, panes laureati, tuscanicae, unguenta* and *arae*.<sup>87</sup>

In summing up his views on Cretan bull-fighting Cook<sup>88</sup> says: "In any case it seems probable that the religious value of the original bull-sports lay in the athlete's contact with the horn of a sacred bull."

The sanctity and trustworthiness of an oath were greatly enhanced by contact with an altar or with things that were divine or highly esteemed, a procedure that reminds one of our custom of laying the hand upon the Bible. Hannibal was touching<sup>89</sup> the altar (or the offerings upon it) when he swore that as soon as he should be able he would be an enemy of the Roman people.<sup>91</sup> A certain Hermochares fell in love with Ctesylla. In giving initial assent to the match the girl's father Alcidamas touched

<sup>83</sup> Livy, 7. 6. 4. Cf. Servius on Verg., *Aen.*, 4. 205: *Inferos demissis ad terram manibus invocamus*.

<sup>84</sup> Varro, *Res Rust.*, 1. 2. 27; Plaut., *Most.*, 467; *Homeric Hymn to Apollo*, 162-163. For other references and an interesting note, see Longworth, *Plautus' Pseudolus*. I. 3. 117 (l. 351), the *Classical Review*, 13. 272-273. See also Sonnenschein's second edition of the *Mostellaria*, p. 107. The act of touching the earth is not similar to the beating of the earth by Cleanthes in order to make Amphiaraus hear in the realms below (Cic. *Tusc.*, 2. 60).

<sup>85</sup> 1. 10. 21.

<sup>86</sup> See Sittl, *op. cit.*, p. 190.

<sup>87</sup> See Henzen, *Acta Fratrum Arvalium*, pp. CXX, CXXVIII, CXC VII, CCIII, CCV, CCVI, CCVIII, CCXVIII, CCXXV, and also *C. I. L.*, VI. 32391.

The horns of a bull consecrated to sacrifice might be touched.<sup>88</sup>

<sup>88</sup> Val. Flacc., 1. 787: cf. Leviticus, i. 4; iii. 2, 8, 13; iv. 4, 24, 29.

<sup>89</sup> Zeus, I, 499.

<sup>90</sup> Nepos, *Hannibal*, 2. 4, and Val. Max., 9. 3, Ext. 3, use *tenere* (cf. Polyb., 3. 11. 7), but Livy, 21. 1. 4, employs *tangere*.



laurel as being sacred to Apollo and took oath by the god.<sup>92</sup> The Nasamones, an African tribe, were accustomed to swear with their hands upon the sepulchres of those who were generally held to have been the most just and excellent persons among them,<sup>93</sup> a very praiseworthy form of oath-taking. Both Greeks and Romans were wont to swear by very essential parts of the body, chiefly the eyes.<sup>94</sup> The Hebrews put their hands upon the thighs of other persons in taking oaths.<sup>95</sup>

Suppliants and worshippers either touched or held or embraced altars.<sup>96</sup> *Aras tangite supplices*, is the exhortation of a chorus of Thebans in Seneca's *Hercules Furens* (876).<sup>97</sup> If the altars were not held by the worshippers, the sacrifices were not pleasing to the gods.<sup>98</sup> A charming picture of Roman devotions is to be found in Horace, *Odes*, 3. 23. 17-20:

<sup>91</sup> Cf. Apoll. Rhod., 2.717: ἀπτόμενοι θυέων and Sil. Ital., 3.82-83:

*Tangat Elissaeas palmis puerilibus aras,  
Et cineri iuret patrio Laurentia bella.*

The breaking of an oath or of an agreement made at the altar was a very serious offense. See Propertius, 3. 20. 25-28; Justinus, 24. 2. 8; and many interesting passages in Mayor's note on Juvenal, 13. 88. See also Cicero, *Pro Balbo*, 12.

<sup>92</sup> Ant. Lib., 1.

<sup>93</sup> Herod., 4. 172. Contrast Pausan., 3. 20. 9 and 5. 24. 9. See Frazer's note on 3. 20. 9.

<sup>94</sup> Petron., *Sat.*, 133; Tibullus, 3. 6. 47; Ovid, *Amor.*, 2. 16. 44; 3. 3. 13; 3. 11. 48; Propertius, 1. 15. 33-36. See too Herodas, 6. 23 and Headlam *ad loc.* On the way the eyes were cherished, see Catullus, 104: *ambobus mihi quae carior est oculis*. A being dearer than the eyes must have aroused the acme of affection.

<sup>95</sup> See Gen. xxiv. 2 and xlvii. 29, and also the learned biblical commentaries on these passages.

<sup>96</sup> E. g., *tangere*, Verg., *Aen.*, 12. 201; Juv., 14. 219; Plaut., *Rud.*, 1333-1334; *teneo*, Verg., *Aen.*, 4. 219; 6. 124; Plaut., *Rud.*, 1336; Cic., *Pro Flacc.*, 90; Varro ap. Macrobi., *Sat.*, 3. 2. 8-9; Nepos, *Hannibal*, 2. 4; Val. Max., 9. 3. Ext. 3 (cf. I Kings, i. 50; ii. 28); *amplector*, *amplexor*, Ovid., *Met.*, 5. 103; 9. 772; *complectere*, Sen., *Herc. Fur.*, 503; *Herc. Oet.*, 814; *apprehendere*, Macrobi., *Sat.*, 3. 2. 7; *prensis* . . . *altaribus*, Verg., *Catal.*, 13 (5). 22. See too Lactantius Placidus in Statii Thebaida, 12. 505.

<sup>97</sup> Cf. Ovid, *Am.*, 1. 4. 27: *Tange manu mensam, tangunt quo more precantes*.

<sup>98</sup> Varro ap. Macrobi., *Sat.*, 3. 2. 8; Serv. on Verg., *Aen.*, 4. 219. See too Sittl, *op. cit.*, p. 192.



Immunis aram si tetigit manus,  
 Non sumptuosa blandior hostia  
 Mollivit aversos Penatis  
 Farre pio et saliente mica.

The altar was likewise a place of refuge, either for a Helen in days of adversity,<sup>99</sup> or a rascally slave like Tranio.<sup>100</sup>

The biblical injunction that "whatsoever toucheth the altar shall be holy"<sup>101</sup> was true of the classical peoples also. Hands polluted by blood were not to come in contact with the altars.<sup>102</sup> Concubines were forbidden to touch the altar of Juno; in case one did so, it was necessary for her with unbound hair to sacrifice a white lamb to the goddess.<sup>103</sup>

Like altars, the knees<sup>104</sup> and feet<sup>105</sup> were touched or embraced. Pliny<sup>106</sup> says that it is the practice of mankind to hold a kind of religious reverence for the knees. "These the suppliants touch, to them they stretch their hands, they adore them as altars because they are the seat of vitality." He explains that at the front of each knee-joint there is a kind of cavity such as is made in the mouth by puffing out the cheeks. From this if pierced the vital spirit escapes as from a mouth.

Greek suppliants were wont to touch the chin also.<sup>107</sup> Even statues of the gods or their appurtenances might be touched.<sup>108</sup>

That sanctuary is but an extension of the beliefs about touching (if it is not indeed the same thing) is shown by an incident that

<sup>99</sup> *Aris invisa sedebat*, Verg., *Aen.*, 2. 574. Cf. Nep., *Paus.*, 5. 4-5.

<sup>100</sup> *Ego interim hanc aram occupabo*, Plaut., *Most.*, 1094. Cf. Plaut., *Rudens*, 846.

<sup>101</sup> Ex., xxix. 37.

<sup>102</sup> Ovid, *Met.*, 11. 584. Cf. Ovid, *Her.*, 7. 129-130; Stat., *Theb.*, 12. 540.

<sup>103</sup> Paul. Fest., s. v. pelices (Lindsay, p. 248).

<sup>104</sup> It is superfluous to give exact references. They can be found in great numbers in Liddell and Scott, s. vv. γόνυ, γυνάχουαι, ἄπτω, and in *Harper's Latin Dictionary*, s. v. genu. See Sittl, *op. cit.*, pp. 163-165.

<sup>105</sup> Sittl, *op. cit.*, p. 164 and note 6.

<sup>106</sup> 11. 250.

<sup>107</sup> Pliny, 11. 251. See too *Odyss.*, 19. 473; *Iliad*, 1. 501; 8. 371; 10. 454; Sittl, *op. cit.*, p. 165. Cf. Eurip., *Hec.*, 344.

<sup>108</sup> E. g., the quiver of Apollo, Aristoph., *Eq.*, 1272; the foot of Ceres, Juv., 14. 219; the statues and couches of the gods, Just., 24. 2. 8.

occurred at Samos. When the Corinthians who were ordered by Periander to take three hundred noble Corcyraean youths to Sardis to be mutilated put in at Samos with their charges, the Samians had the boys touch the temple of Diana, whereupon they proclaimed sanctuary for the suppliants and would not suffer the Corinthians to remove them.<sup>109</sup>

Perhaps the best known of the many instances in which the right of asylum or sanctuary was claimed is that of the Spartan king Pausanias. To escape the anger of the people he sought refuge in a temple. He was safe from attack, but the Spartans walled up the entrance and let him waste away through starvation. When he was at the point of death, they brought him out in order to save the temple from pollution.<sup>110</sup>

Eutropius, a grand chamberlain of the Byzantine court, wished to destroy the right of sanctuary, but by the irony of fate he himself was only too glad to take advantage of it later on.<sup>111</sup>

In order to excuse an act of temple-violation the Athenians on one occasion resorted to the obviously specious argument that "altars were a refuge in cases of involuntary misdeeds, and transgression was a term applied to those who do evil without compulsion, and not to those who are driven by misfortune to some act of daring."<sup>112</sup>

As regards traditional beliefs about touching, the early Christians in Europe found no necessity of making any great readjustment. One cannot appreciate the wide range of these ideas in both the Old Testament and the New unless he looks up the

<sup>109</sup> Herod., 3. 48.

<sup>110</sup> Nepos. *Paus.*, c. 5; Diodorus, 11. 45; Polyaeus, 8. 51. Contrast Val. Max., 1. 3. 4.

<sup>111</sup> For references and interesting material on the right of sanctuary, see James E. Dunlap, *The Office of the Grand Chamberlain in the Later Roman and Byzantine Empires*, pp. 282-284. (This is Part II of Boak and Dunlap, *Two Studies in Later Roman and Byzantine Administration*.) For still other instances see Herod., 2. 113; Livy, 1. 8; and the classical dictionaries, *s. vv.* *ἀσυλος*, *asylum*. In Hugo's novel, *Notre Dame de Paris*, Esmeralda is carried into the church by the hunchback, whereupon sanctuary is proclaimed for her. See also the *Century Dictionary*, *s. v.* *sanctuary*.

<sup>112</sup> Thuc., 4. 98. 6 (C. F. Smith's trans.)

references *s. vv.* touch, touched, toucheth, in *The Exhaustive Concordance of the Bible*, by James Strong.

St. Eugenius healed blindness. On one occasion an irresponsible bishop of the Arians named Cyrola persuaded a worthless character to pretend that he was blind and to ask for restoration of sight. When an opportunity came for the display of Cyrola's supposed powers, he placed his hands above the man's eyes, saying: "By our faith by which we rightly believe in God, let thine eyes be opened." The man was then actually stricken with blindness. Thereupon Eugenius had two Christians, Vinde-mialis and Longinus, place their hands on the blind man. When they had done this and were holding their hands above his head, St. Eugenius made the sign of the cross before his eyes, and uttered a prayer. At once the pain disappeared and the man was restored to his former health.<sup>113</sup>

It will be recalled that Naaman expected to be cured by being touched and by an invocation to the deity,<sup>114</sup> and that a diseased woman touched the hem of Christ's garment with full assurance that she would be cured.<sup>115</sup> Irenæus<sup>116</sup> makes reference to practitioners who claimed to heal the sick merely by laying their hands upon them.

A Roman matron, a paralytic who had been confined to her bed for four years, was restored to health through the prayerful intercession of a certain Palmatius. When she regained control of her limbs, she wanted to be baptized "in the name of the Master Jesus Christ who held her hand and cured her."<sup>117</sup>

The spirit of pagan superstition is well illustrated by the actions of a monk who in a fanatical desire to keep free from all possible sources of wickedness is said to have wrapped his hands in his garments before lifting his mother across a stream. When asked why he covered his hands, he replied: *Quia corpus mulieris*

<sup>113</sup> Gregory of Tours, *Hist. Franc.*, II. 3. 48-49 (Migne, 71, p. 194).

<sup>114</sup> II Kings, v. 11.

<sup>115</sup> Matthew, ix. 20-21.

<sup>116</sup> *Contra Haer.*, 2. 32. 4.

<sup>117</sup> *Acta Martyrii S. Callisti*, c. 5 (Migne, *Patrol. Graec.*, 10. p. 118).

*ignis est. Et ex eo ipso quo te contingebam, veniebat mihi commemoratio aliarum feminarum in animo.*<sup>118</sup>

It was not necessary to establish immediate contact in order to transmit *mana*. This we have seen in the case of Circe's wand and the verbená of the fetial. Even long-distance transmission was possible. On consecrating the neighboring island of Rheneia the Samian despot Polycrates connected it to sacred Delos by a chain.<sup>119</sup> In order to place themselves under the protection of Artemis against the attacks of Croesus, the citizens of Ephesus carried a rope seven furlongs from the walls of the city to her temple.<sup>120</sup>

Plutarch<sup>121</sup> narrates an interesting story that might well be quoted to every class in Vergil. Some conspirators who had taken refuge in the temple of Athena upon the Acropolis of Athens were persuaded to come down and to stand trial. "They fastened a braided thread to the image of the goddess and kept hold of it, but when they reached the shrine of the Erinyes on their way down, the thread broke of its own accord, upon which Megacles and his fellow-archons rushed to seize them, on the plea that the goddess refused them the rights of suppliants. Those who were outside of the sacred precincts were stoned to death, and those who took refuge at the altars were slaughtered there; only those were spared who made supplication to the wives of the archons."<sup>122</sup>

#### THE THEORY OF MAGICAL TOUCHING

The influence of the deity was believed to travel along a cord, rope or other bond in much the same way that the benumbing power of the electric ray was supposed to be transmitted along or through a medium. It was said that there were rays which

<sup>118</sup> *Verba Seniorum*, 4. 68 (Migne, *Patrol. Lat.*, vol. 73, p. 874).

<sup>119</sup> Thuc., 3. 104. 2.

<sup>120</sup> Herod., 1. 26.

<sup>121</sup> *Solon*, 12. (Perrin's trans.)

<sup>122</sup> Numerous illustrations of indirect contact are to be found in a valuable article by Professor Bonner, "The Sacred Bond," *T. A. P. A.*, 44. 233-245. For interesting instances from the folklore of other lands, see Tylor, *Primitive Culture*, I (1920). 117.

could benumb the strongest arms, even though one was pricking them with a spear or branch.<sup>123</sup> Aelian<sup>124</sup> and Plutarch<sup>125</sup> are equally extravagant in their statements. According to them it could transmit its benumbing power through nets or receptacles. If a person poured water on it when it was on land, the water would act as a conductor for its stupefying power.

As the eating of the heart of a lion or of a brave man enables one to acquire bravery, so under certain circumstances the act of touching causes or enables a person to share in the sanctity or the character, good or bad, of the person being touched. Touching is therefore an operation in spiritual transfusion. Since the wooden horse was to all intents and purposes the statue of Pallas Athena herself, the touching of the ropes indicated confidence in the reestablishment of her beneficence and of her protecting influence.

The spirit that actuated touching is best illustrated in my opinion by a jesting instance, which shows incidentally how familiar even the higher circles were with popular notions about touching. On one occasion when Sulla was watching a gladiatorial spectacle, there was sitting near him a woman of noble birth and great beauty, who (like most beautiful women) was a divorcee. She rose and passed behind him, at the same time resting her hand upon him and plucking a bit of nap from his mantle. When Sulla gazed at her in bewilderment, she exclaimed: "It's nothing of consequence, dictator, but I too wish a small share of thy felicity."<sup>126</sup> The act tickled Sulla's vanity, apparently because it was a subtle attribution of divinity to him.<sup>127</sup>

<sup>123</sup> Pliny, 32. 7 (Cf. 9. 43).

<sup>124</sup> Aelian, *De Nat. Anim.*, 9. 14.

<sup>125</sup> Plut., *Mor.*, 978 B-C.

<sup>126</sup> Plut., *Sulla*, 35. Although I have already referred to the passage, I can't forbear quoting here the exact words of Matthew, ix. 20: "And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. 21. For she said within herself, 'If I may but touch his garment, I shall be whole.'"

<sup>127</sup> For another jesting instance, see Ausonius, *Epigram* 81.



THE COMIC USE OF *TANGO*

The variety and amount of the material on the folk-lore of touching give me confidence to hazard a conjecture on a question in semasiology. In Plautus the word *tango* is frequently used in telling how indulgent fathers and other equally gullible persons are "touched" for money.<sup>128</sup> Nonius explains this use of *tangere* by *circumvenire*.<sup>129</sup> Ramsay says in his edition of the *Mostellaria*, p. 67, that it is not easy to determine how *tangere* came to bear this force. It would add a touch of humor to the Plautine passages if we might suppose that the figurative touching of a person brought material benefits in the same way that actual contact with things divine brought spiritual blessings. The earth was touched or beaten in an appeal to the gods of the lower world. Making an appeal to fathers and guardians by figurative touching is not a far cry from this practice.

It is certain that there must have been a physical basis for the transferred use of *tangere* (or of the Greek verb of which it may be a translation). The chorus in Aristophanes, *Equites*, 1272-73, says of the appeal of Thumantis to Apollo: *σᾶς ἀπτόμενος φαρέτρας . . . μὴ κακῶς πένεσθαι*. This touching is both literal and figurative, since 'touching thy quiver' means also 'imploring' and has an infinitive, 'not to suffer ills of poverty,' dependent upon it. In much the same way *γονάεσθαι*, 'to knee' (i.e. 'to clasp the knee') came to mean 'entreat,' or 'supplicate.'<sup>130</sup> It will be recalled that the story of Midas had long since associated touching with wealth.

Since spendthrift young men generally want money for purposes for which it would be hard to gain approval by frankness, it is easy to see how *tangere* could acquire the meaning *circumvenire*, "to get around." In Plautus, however, it is better to translate *tangere* by our slang "touch," rather than by "cheat" or "dupe," a suggestion that has already been made in our annotated editions.

Though this explanation of the comic use of *tango* is only a

<sup>128</sup> E. g., *Pseudolus*, 119; *Epidicus*, 705; *Poenulus*, 1286.

<sup>129</sup> P. 67 (Lindsay's ed.)

<sup>130</sup> See Liddell and Scott.

theory, it provides a plausible suggestion for a transfer of meaning that does not seem to have been otherwise accounted for.

### MODERN INSTANCES

The belief in the power of the act of touching did not die with antiquity. The best known illustration of it is the royal touch for scrofulous diseases, commonly called King's Evil. It was said that the French kings inherited this power of healing from St. Louis or even Clovis, the latter of whom ascended the throne in 481 A.D.<sup>131</sup> On Easter Sunday, 1686, Louis XIV touched 1,600 persons. Charles II touched as many as 92,107 persons during his reign. The last person touched by an English sovereign was Dr. Johnson, to whom Queen Anne ministered.<sup>132</sup>

People crowded about Joan of Arc and asked her to bless crosses and chaplets by her touch.<sup>133</sup> Under date of January 20, 1664, Samuel Pepys explains how he learned why his hare's foot, which had no joint, failed to work. A friend had one with a joint and "he never had his cholique since he carried it about with him: and it is a strange thing how fancy works, for I no sooner handled his foot but I became very well and so continue."

During the regency of the Duke of Orléans, 1715-1723, Law, a Scotchman, inaugurated in Paris the use of paper money. Amid the frenzied speculations in 1719 in the narrow streets forming the financial center, a hunchback made 150,000 *livres* by renting his back to the stock-jobbers as a writing-desk.<sup>134</sup>

In Thomas Hardy's story, "The Withered Arm" (*Wessex Tales*), the afflicted woman is advised by Conjuror Trendle to "touch with the limb the neck of a man who's been hanged."

<sup>131</sup> See Boswell's *Life of Johnson*, I. 15-16 (Macmillan ed.)

<sup>132</sup> For general information and bibliography on King's Evil, see Hastings, *Encyclopaedia of Religion and Ethics*, s. v. King's Evil; Frazer, *The Magic Art and the Evolution of Kings*, I (1917). 368-370; W. G. Black, *Folk-Medicine*, pp. 100-101, 140-144; Halliday, *Greek Divination*, pp. 25-26; Walsh, *Curiosities of Popular Customs*, p. 934; J. E. Vaux, *Church Folk-Lore*, 303-307; Macaulay, *The History of England from the Accession of James II*, chap. XIV.

<sup>133</sup> Green, *History of the English People* (Rev. ed.), 1. 352.

<sup>134</sup> Leclercq, *Histoire de la Régence*, II. 397; Larousse, *Grand Dictionnaire Universel du XIX<sup>e</sup> Siècle*, s. v. bossu.

An extract from *Nature* (London, Vol. 107, p. 705) reads as follows: "In Paris hunchbacks have a regular *clientèle*, who make a point of touching the deformity before an important deal; while one French actor is said always to have a hunchback in his dressing-room during a first night." The following sentence appeared in a New York newspaper: "Some brokers think it is good luck to see a hunchback. If they can touch the deformity it will bring gain. Such a touch is supposed also to cure a headache."<sup>135</sup> A more general form of the superstition is that "It is lucky to meet, and still better to touch, a hunchback."<sup>136</sup>

A newspaper clipping of December 3, 1920, reports that just prior to examinations in a large Eastern university students playfully touched the captain of the football team, who had won the toss in all of the games of the preceding fall. In the summer of 1923 an item in a Philadelphia paper told how a Gypsy asked a merchant for permission to touch his money-bags in order to bring him good luck.<sup>137</sup>

A part of a clipping dated January 2, 1924 reads as follows: "A committee of prominent clergymen and medical authorities appointed by the Archbishop of Canterbury after the Lambeth Conference in 1920 to study the relationship of religion and healing has made a report in which it is understood to have stated that 'no sick person must look to a clergyman to do what is a physician's or a surgeon's duty to do.' The committee, in studying the question of recognizing the ministry of healing within the Church, heard evidence on behalf of Christian Science, healing by faith, *laying on of hands* and the blessing of the sick."

It is easy to find other forms in which the ancient superstition has come down to us. We still touch wood. Lovers still delight to touch or handle objects that belonged to their sweethearts. In

<sup>135</sup> Quoted by Bergen, *Animal and Plant Lore*, p. 22.

<sup>136</sup> *Loc. cit.* See also *Folk-Lore*, 26. 172.

<sup>137</sup> For other popular instances of touching, see Elworthy, *The Evil Eye*, pp. 22, 36, 38, 233; Bergen, *Animal and Plant Lore*, p. 117; Frazer, *Balder the Beautiful*, I. 87, 90; Frazer, *Pausanias*, III. 66; Hastings, *op. cit.*, 3. 66; W. G. Black, *op. cit.*, p. 101; *Folk-Lore*, 12. 101; 21. 313-314; 505-506. See too Shakespeare, *Macbeth*, IV. iii. 160-164.

church services there are reminiscences of pagan uses of the hands,<sup>138</sup> but they have become merely symbolic in form.

The folk-lore of touch is merely one more illustration of the truism that in order to know the present we must study the past.

<sup>138</sup> Herzog, *Realencyclopädie für protestantische Theologie und Kirche*, s. v. *Handauflegung*.

## THE POTENTIAL REMEDIABILITY OF ERRORS IN ENGLISH SPELLING THROUGH THE STUDY OF HIGH-SCHOOL LATIN

BY LILLIAN B. LAWLER  
University of Iowa

Within recent years a great deal of interest has been manifested in the problem of the correlation of English spelling and high-school Latin — an interest which the Classical Investigation of the General Educational Board has served to stimulate. In 1916, Lester,<sup>1</sup> as a result of his observation of the work of preparatory-school boys for a number of years, reported that "it is sometimes found that a boy who is a 'chronic bad speller' in English has no such difficulty in French or Latin;" that "visual memory improves as the child approaches maturity;" and that "boys who have been badly trained in spelling in their early years begin Latin when visual memory is stronger, and so have less difficulty with it than with their English, in which bad habits have first to be eradicated." Later the same author published his *Spelling Review*,<sup>2</sup> a book containing a list of 775 words compiled after a study of actual misspellings in the composition work of 2414 candidates for College Entrance Board examinations in English from 1913 to 1919. In this book, words the misspellings of which are "traceable to a predominating error are arranged in lessons designed to remove the cause of the error;" and under each lesson percentages are given. Of the sixteen lessons, three bear directly on the correlation of Latin and English spelling — Lesson IX on "Prefixes and Suffixes"; Lesson X on "Latin Roots"; and Lesson XI on "Ance, Ant, or Ence, Ent." In general, Lester's work

<sup>1</sup> Lester, John A. "Teaching Freshmen to Spell." *English Journal*, V (1916), 404-419.

<sup>2</sup> Lester, John A. *A Spelling Review for Preparatory Schools and High Schools*. Pottstown, Pa., 1922.



in the correlation of Latin with English spelling, though undoubtedly a step in the right direction, is of an incidental nature. In addition, objections might be raised as to the source of his spelling vocabulary, since students are being taught spelling not for the purpose of writing College Entrance Board examinations, but of meeting the needs of the writing of everyday life.

In 1917, Foster,<sup>3</sup> in an attempt to determine whether "the study of Latin had been of any value in giving ability to spell English derivatives," chose, more or less at random, 50 English words derived from Latin words representative of each year of Latin, as set forth in Lodge's Vocabulary.<sup>4</sup> These words he gave as a spelling test to 503 freshmen at the University of Iowa, and drew conclusions as follows: "1. The rate of decrease in errors" (according as the student had had one, two, three, or four years of Latin) "is not sharp enough to warrant the conclusion that the study of Latin has been of material aid for the correct spelling of English derivatives." "2. The correlation between general mental ability and spelling ability . . . is quite remarkable, and probably no one study can claim to have been of prime importance in producing mental ability." Foster's test was hardly a fair one, inasmuch as the words chosen are not, in the main, words of everyday use. Furthermore, he of course made no use of any records of spelling ability for the same individual before and after the study of Latin.

In 1920, Nellie A. Smith<sup>5</sup> compiled a series of lessons for correlating Latin and English spelling. The 126 words used were chosen (in what way the author does not make clear) from the words of Latin origin common to the Ayres-Buckingham Extension, the Jones, and the Ashbaugh scales, and those common to the Jones and Ashbaugh scales, but not occurring in Ayres.

<sup>3</sup> Foster, F. M. "The Results of a Recent Spelling Test at the University of Iowa." *School and Society*, V (1917), 506-508.

<sup>4</sup> Lodge, Gonzalez. *The Vocabulary of High School Latin*. Columbia University, 1917.

<sup>5</sup> Smith, Nellie A. *Latin Lessons for Teaching English Spelling and Derivatives in Grades 7, 8, and 9*. Thesis, George Peabody School for Teachers, Nashville, Tenn., 1920.

Among the words of Latin origin she includes without distinction words from Greek, Late Latin, Middle Latin, Low Latin, and classical Latin; words Latin in one sense only; words half Latin or half Greek; and words the derivation of which is uncertain. Moreover, the lessons have no basis in real localization of spelling difficulty, which could be obtained only from a study of actual misspellings; they encourage faulty pronunciation of either Latin or English (*e.g.* in the statement to the pupil that in *mur-mur* the English pronunciation is identical with that of the Latin); they are only fifty in number, though they are supposed to be given daily through the school year; they present almost no systematic work on prefixes, little on roots, and a very great deal on suffixes; they state principles that are not always true; and they introduce the English words not as the pupil meets the corresponding Latin word, but in arbitrary and somewhat overlapping groups.

The outstanding recent investigation into the power of Latin to function in the spelling of English words is that conducted by Warren W. Coxe under the supervision of Dr. B. R. Buckingham at Ohio State University, as part of the Classical Investigation.<sup>6,7</sup> The purpose of this experiment was to determine whether or not, with the various methods at hand, Latin could function in the spelling of certain English words, which words were chosen not from the standpoint of their value for English, but from the standpoint of the value for Latin study of the Latin words from which they were derived. By using five kinds of class (beginning Latin classes with no instruction in spelling; beginning Latin classes which studied the spelling of five English words a week and noted their similarity to Latin words; beginning Latin classes in which the five words were studied each week and rules developed; ninth-grade English classes with no special work in spelling; and ninth-grade English classes which were taught the

<sup>6</sup> Coxe, Warren W. "A Controlled Experiment to Determine the Extent to Which Latin Can Function in the Spelling of English Words." *Journal of Educational Research*, March, 1923.

<sup>7</sup> Coxe, Warren W. "The Influence of Latin on the Spelling of English Words." *Journal of Educational Research*, March, 1924.

five words each week, according to the best methods of teaching spelling), by pairing pupils of identical initial ability, and by frequent testing, the investigators found that "first-year Latin pupils made a growth in ability to spell English words of Latin origin one and one-half times greater than that made by their non-Latin classmates of the same initial ability;" that "by the use of methods consciously adapted to the attainment of this objective a gain can be secured three times greater than is the case when no special effort is directed" to it; that "the study of Latin interferes slightly with the spelling of words of non-Latin origin, but that this interference may be eliminated by the use of proper methods;" and that "the best positive results are secured when these associations are finally expressed in the form of definite principles or rules."<sup>8</sup> However, the rules used in the experiment were apparently not based on a study of actual misspellings; and at least three of them have a considerable body of exceptions.

The study of which this article is a summary was undertaken to meet a need not met by any of the studies so far entered upon in the field — viz., the determination of what errors, actually made by actual children in a large number of words of Latin derivation which are important for them to know, are potentially remediable by the study of high-school Latin — *i.e.* are inconsistent with a knowledge of the Latin elements involved. Such studies should precede any attempts to correlate English spelling and Latin, in order that we may know, before we start to correlate, whether the correlation would be worth while; for such studies will indicate the maximum of improvement in the spelling of those particular words which we can expect — since it is safe to assume that from the correlation of English spelling and Latin the maximum of improvement which could be obtained would be the elimination of errors inconsistent with a knowledge of the Latin involved.

By "high-school Latin" in this study is meant the so-called traditional four year Latin course, consisting of a year of ele-

<sup>8</sup> Quotations are from the summary in the General Report of the Classical Investigation, Part I, pages 49 and 213. Princeton University Press, 1924.

mentary Latin, the first four books of Caesar's *Gallic War*, Cicero's four orations against Catiline, the one for the Manilian Law and the one for Archias, and the first six books of Vergil's *Aeneid*. The traditional course was chosen as a basis because it is the only one for which such statistical studies as Lodge's *Vocabulary* and Jenks's *Word Formation*<sup>9</sup> were available for comparison with the data obtained. In most cases, however, the principles involved are those of elementary Latin.

The words used for this study were the 1459 of classical Latin origin in the first 2977 of the Andersen List<sup>10</sup> — a scientifically compiled list obtained from a study of the correspondence of adults of various callings and professions in the state of Iowa. Since some of these words were only in part Latin, or were Latin only in certain senses, and were accordingly counted as five-tenths of a word each, the percentage of words of classical Latin origin amounted to 48.43% of the 2977 examined. For each of these words 200 actual spellings from each of the three grades of junior high-school rank, viz., seventh, eighth, and ninth, were examined. Ninety-one towns and cities of the state of Iowa participated in the tests, and in all about one million spellings were examined before the data were completed. Care was taken that the papers of only those pupils who were not studying Latin, and had never studied it, were asked for and used, to preclude the possibility that work in Latin might have already influenced spelling ability.

The first step in the analysis of the data was the determination of the percentage of remediability by Latin in misspellings, and the determination of whether that remediability lay in the Latin prefix, root-word, or suffix. For these percentages, and for all subsequent analysis, only misspellings occurring two or more times were considered, for two reasons: (1) Those occurring but once were in most cases "freaks," and did not seem important enough in the vast number of spellings found to be worthy of

<sup>9</sup> Jenks, Paul R. *Latin Word Formation*. Heath, 1911.

<sup>10</sup> Andersen, William N. "Determination of a Spelling Vocabulary Based upon Written Correspondence." *University of Iowa Studies in Education*, Vol. II, No. 1, 1917.

consideration; (2) the inclusion of misspellings occurring but once would have increased the bulk of this study to unwieldy proportions.

The first analysis, then, revealed the following facts: In all three grades, the errors potentially remediable by Latin far outnumber the errors not potentially remediable by Latin; the percentage of remediability is, in the seventh grade, 66.66%; in the eighth, 64.66%; and in the ninth, 64.80%. Further, in all three grades the errors inconsistent with a knowledge of the Latin *root-word* involved are more numerous than any other group of errors — 42.76% in the seventh grade; 41.54% in the eighth; and 41.78% in the ninth. This would indicate that if the teacher desires to correlate English spelling and Latin efficiently, he must stress the spelling of the Latin root-words in their various inflected forms. This is at variance with many previous attempts at correlation, in which suffixes are unduly stressed. Next to root-words in importance are *prefixes* (13.80% in the seventh grade; 13.00% in the eighth; and 13.97% in the ninth) and *suffixes* come last (10.09% in the seventh grade; 10.12% in the eighth; and 9.04% in the ninth). The percentage of errors which might have been *caused* by a knowledge of the Latin involved is low — 6.27% in the seventh grade; 7.04% in the eighth; and 7.64% in the ninth. The 27.06%, 28.28%, and 27.55%, respectively, of words the errors in which the Latin *could not be expected to help* are not large in proportion to the percentages in which Latin is potentially a help. Moreover, even some of these errors might be attacked indirectly through Latin, or together with Latin (see below). Furthermore, many of these errors arise because the student is entirely unfamiliar with the word to be spelled. Association with the Latin word in derivative study, and the accompanying study of the English word itself, will in all probability help make it familiar and thereby lessen the chance of error.

It will be noted from the above percentages that the figures are practically the same for each of the three grades. If our ninth-graders make as many potentially remediable errors as our sev-



enth-graders, it seems worth while at least to try the potential remedy.

The second step in the analysis of the data was the systematic classification and weighting of the various errors found. The classifications determined upon were: Errors inconsistent with a knowledge of Latin *inflection*; those inconsistent with the principles of Latin *word-formation*; the *substitution* of another Latin element for the correct one; the *omission* of a Latin element altogether; errors probably due to *unclear sounds* in English, in words in which the sound is quite clear in the Roman pronunciation of the corresponding Latin; and *miscellaneous*. The *unclear-sounds* group requires a word of explanation: It is sometimes asserted that errors in English spelling due to unclear sounds can be cured in large part by correct English pronunciation. It is true that careful English pronunciation will often help, but in many instances it is powerless. In the case, for example, of the word *front*, the correct pronunciation of which is given by Webster as *frunt*, the misspelling *frunt* can obviously not be corrected by the English pronunciation, but could be cured by association with Latin *frons*, *frontis*, in which the *o*-sound is very clear. Similar words are *move*, *minute*, *permanent*, *effort*. In Roman pronunciation every vowel and consonant is sounded clearly and consistently, whereas English often slurs, palatalizes, or confuses sounds. Webster gives the same sound to the accented vowel of each of the following words: *attorney*, *certain*, *circus*, and *urge*. Consonants show even more difficulties; for example, English could not help at all in the misspellings *deside*, *sugject*, *convension*, *assined*, *onest*, *sircuit*, whereas in each case the Latin could help decidedly.

It is obvious that many errors could be classified under this heading and also under some one of the preceding headings: e.g. the misspelling *ordanary* is inconsistent with a knowledge of the inflection of *ordo*, and at the same time shows an error in an unclear English vowel. In the analysis, such errors were all classified by preference under the other headings, and the group of *unclear sounds* was kept exclusively for errors which could not

be classified elsewhere. After all the classifications were completed, however, the misspellings were again examined; and *all* examples of unclear-sound errors were counted, regardless of where they had been previously classified. The purpose of this later count was to give an accurate picture of the extent to which Latin might possibly remedy errors in unclear sounds as such.

An analysis of the errors inconsistent with a knowledge of the Latin *prefix* involved reveals the fact that over 75% of such errors may be classified under *word-formation* — i.e. they are inconsistent with a knowledge of the principles of assimilation in prefixes. If, then, the teacher wishes to correlate, he should have his class consider the various prefixes individually, and note the behavior of each. Such an observation, for example, of *ad* and *prae* would yield the following:

*Ad* before roots beginning in vowels or in *h, j, m, or v* remains *ad*, with no assimilation; before *d* it regularly remains *ad*, giving the compound word two *d*'s; before *b, c, f, g, l, n, p, r, s, or t*, the *d* of *ad* regularly changes to the initial consonant of the root, doubling that consonant in the compound word; before *k* and *q*, the *d* of *ad* regularly changes to *c*.

*Prae*, since it ends in a vowel, does not produce any assimilation or doubling of consonants.

Such observation will not only make for better English spelling, but will give the pupil a better understanding of his Latin. The prefixes in this study showing an exceptionally high percentage of error in this group of word formation are, in order: *ad, con, dis, sub, ne, and re*.

The complete total for the *unclear-sounds* group in prefix errors is also large — almost as large as for assimilation. This leads to the conclusion that in all class work the Latin teacher should pronounce prefixes clearly and consistently himself, using the Roman pronunciation, and should insist that his pupils do the same. Especial care should be taken to pronounce consonants correctly, and to sound double consonants twice.

The percentage of *substituted* and *omitted* prefixes is small. It is highly probable that a mere knowledge of the prefixes involved would clear up most of the errors included here.

The largest group of classified *root-errors* is the one of *unclear sounds*. Even without such unclear sounds as are classified under other heads, the percentage of such errors amounts to over 47% of the grand total for classified root-errors. If all the unclear-sound errors be taken together, the total is almost as great as the total for all classified root-errors. In either case, moreover, unclear vowels show a higher percentage than unclear consonants. In many cases the unclear English vowel is accented in the corresponding Latin word — *e.g.* family, L. *família*; concert, L. *concertus*, etc. A knowledge of the Latin here should make for a high degree of remediability. Other words showing a high percentage of error in unclear or confused vowels are: absolute, permanent, separate, obligation, accommodate, material, recent, prefer, exhausted, moved, etc. As for consonants, palatalized *c*, *g*, and *t*, double consonants, and silent letters, cause trouble — *e.g.* in cement, decide, except, vicinity, original, connection, patient, anniversary, current, debt, honest, assigned, exhausted, etc. In the case of each of these, the Latin sounds the obscure consonant plainly. Here, too, then, the teacher should insist on consistent Roman pronunciation of Latin.

The group of classified root-errors second in importance is *inflection*, amounting to over 42% of the grand total for all classified root-errors. The types of inflection of importance here are: of substantives (*bonus*, *capital*, *federal*, *data*, etc.); of verbs — general errors (*interest*, *affidavit*, *future*, etc.), errors in the perfect participle (*moderate*, *merit*, *credit*, *anxious*, *immense*, *relative*, etc.), errors in the vowel of the present participle (*applicant*, *evident*, *agent*, *sufficient*, *convenience*, etc.); and of adjectives (*inferior*, *senior*, etc.). Two points are to be noted in connection with this group: (1) Every principle of inflection here involved is met by the first-year Latin student in his regular course; (2) the perfect and present participial endings, with the vowel that connects them to the root, as well as other inflectional forms and endings of roots, are here treated as they should be — *i.e.* not as suffixes, but as parts of the Latin root-word in its inflected form; for it is in his study of Latin inflection, not of Latin suffixes, that

the student acquires familiarity with these parts of the Latin word. Inflection is an integral part of Latin study, and no student of Latin can get along without it; hence, correlation here should be an easy matter.

*Word-formation* is a group that is small (7% of the grand total), but not negligible. Chief among these errors are violations of the following rules:

In compound verbs, a short *a* or short *e* of the root usually changes to a short *i* before a single consonant except *r* — accident, exhibit, president; before two consonants, it usually becomes short *e* — perfect. (Other rules for vowel weakening proved of lesser importance in this study.)

Before *bilis* the following kinds of word usually have *a*: Words for which there is a corresponding first conjugation Latin verb — durable; words for which there is a corresponding Latin noun or adjective — favorable; English words which are ultimately of Latin origin, but which have changed in form until they are quite unlike the Latin — available, reasonable, suitable; words of Teutonic origin — unspeakable. Other words of Latin origin usually have *i* before *bilis* — terrible, possible; but if there is no connecting vowel, the root-vowel is regularly used instead — ability, automobile.

The "combining vowel" of adjectives, participles, and nouns, before another root, is regularly *i* — gratitude, majority, notify; if the first word is a noun or adjective in *ium* or *ius*, the combining vowels are regularly *ie* — society, variety.

A knowledge of these rules will make for a better understanding of Latin as well as of English.

As in the case with prefixes, *substitutions* and *omissions* are of small importance, and could probably be corrected by a mere recognition of the root-words involved.

There are many errors, classified as not potentially remediable by a knowledge of the Latin root-word involved, which are really potentially remediable by the knowledge of a few simple rules of transfer from Latin to English. The more important of these rules in this study are:

Participial *atus*, *etus*, *itus*, *utus*, and *sus*, when final or before *ly* or *ment*, regularly appear in English as *ate*, *ete*, *ite*, *ute*, and *se*, respec-

tively; these same endings before *ing* regularly have no *e* — moderate, completely, uniting.

A final *ium* often becomes *y* in English, plural *ies*; in an English verb it takes the forms *ies*, *ied*, and *ying* — study, studies, studied, studying.

Latin adjectives in *us* often become English adjectives in *ous* — various, serious.

A *t* of a Latin root-word, when followed by *ium*, often becomes *ce* in English — price, sevice, space, etc.

As is the case in root-errors, the group of greatest importance in the suffix-errors is the one of *unclear sounds*, representing over 71% of the grand total for classified suffix-errors even without counting those unclear sounds already classified under other heads. If these be considered, the weight value of the unclear sounds is almost as large as the grand total for all the classified suffix-errors. In either case, moreover, unclear vowels far outweigh unclear consonants, due in large part undoubtedly to our tendency to slur vowels in final syllables. As in the case of root-errors, many of the vowels slurred in English are accented in Latin, and are thus even more susceptible of correction by the Latin — e.g. in social, popular, ruin, sinister, etc. Unclear consonants are similar to those in roots — e.g. in parcel, situation, etc.

*Omissions* (e.g. the spellings *generly*, *candacy* for *candidacy*, *exclusely* for *exclusively*, *communation* for *communication*, etc.) and *substitutions* (e.g. the spellings *agriculturable*, *republicion*, *familure*, *anniversity*, *nervice*, etc.) play a larger part in the total of suffix-errors than they did in either prefixes or roots, each representing over 10% of the grand total of classified suffix-errors. However, it is probable that here, as in roots and prefixes, a mere knowledge of what suffix was involved in each case could correct most of the errors. This is especially true of words having a corresponding Latin word in which the suffix being considered is accented. The percentages of the *inflection* and *word-formation* groups are low, comparatively.

A survey of the suffix-errors would tend to show that for thorough correlation attention should be given to the rules for



Latin accent, and to the rule for the combining vowel, as given above under roots. Further, indications are that, as in the case of roots, a few rules of transfer would tend to remedy errors originally classed as not remediable by a knowledge of the Latin suffix involved. The most important of these in this study are:

Concerning the suffix *ia*. — When final, it usually becomes English *y*, plural *ies* — copy, copies; with the ending of the present participle it combines usually to Eng. *nce* or *ncy*, plural *nces* or *ncies* — agency, agencies, absence, absences; with a *t* of a root it usually combines to give Eng. *ce* or *cy*, plural *ces* or *cies* — candidacy, candidacies, force, forces.

The suffix *alis*, when final in English, appears usually as *al*, or rarely *l*, with no final *e* — approval, fuel.

Concerning the suffix *ura*. — When final, it usually appears in English as *ure* — adventure, lecture; before *al* and *ing*, it appears as *ur*, with no *e* — agricultural, figuring.

Concerning the diminutive suffixes. — *Ulus* and *ula*, final, usually become *le* in English — couple; *ellus*, final, usually becomes *el* — level, model; *culus*, final, usually becomes *cle* — article.

Concerning the suffix *bilis*. — *Bilis*, final, usually becomes English *ble* — durable, terrible; before Teutonic *ly*, it gives English *bly* — possibly.

In compiling the list of errors which might have been caused by a knowledge of the Latin involved, great care was taken that the list be complete, and that all errors which might by the barest possibility be strengthened by a knowledge of the Latin involved be included. However, in many cases the English words were either so different in form from the Latin, or so different in meaning, or so common in English, or from such rare Latin words, that the chances are that the pupil will never connect the spelling of the Latin and the English. An examination of these errors leads to the following conclusions:

To obviate the possibility that certain Latin elements may tend to strengthen or to cause a wrong spelling of certain English words, it would be well to introduce into class work the following rules, together with the rules for vowel weakening given above in the discussion of roots:

1. Due to the influence of French, *in* and *inter* often appear in English as *en* and *enter* — *enjoy*, *entertain*.
2. Compounds of *capio* appear in English with *cei*, not *cie* — *receive*.
3. In English, the suffix *itta* becomes *et* or *ette* — *bulletin*.
4. In English, at the end of a compound word formed on the present stem of a Latin verb, double consonants of the Latin often become single — *admit*, *occur*.
5. After the prefix *ex* the initial *s* of a root-word is lost in English — *executive*, *exist*.
6. In English, the ending *ntia* does not show the *t*, but becomes *nce* or *ncy* — *assistance*, *vacancy*.
7. When the derivative of a present participle becomes an English noun, the vowel before the *nt* often becomes *a* — *assistant*.
8. Latin adjectives in *us* regularly become English adjectives in *ous* — *anxious*, *serious*.

These rules are the potential remedies for about one-third of this group of errors.

Words in the group showing errors not potentially remediable by rules necessarily show many errors of relatively little importance. Of importance, however, would seem to be the following, in which the percentage of error is rather high, or in which the Latin involved is obvious, or common in high-school work — *appart* for *apart*, *litterary* for *literary*, *appel* for *appeal*, *decrease* for *decrease*, *incresed* for *increased*, *incresing* for *increasing*, *mesure* for *measure*, *repet* for *repeat*, *apperance* for *appearance*, *explan* for *explain*, *explaned* for *explained*, *mantain* for *maintain*, *plan* for *plain*, *planly* for *plainly*, *procede* for *proceed*, *succede* for *succeed*, *succeded* for *succeeded*, *recept* for *receipt*, *remaned* for *remained*, *repar* for *repair*, *fense* for *fence*, *assistence* for *assistance*, *attendence* for *attendance*, *remittance* for *remittance*. These words certainly should be dealt with in class, either as unusual exceptions when the rules which they violate are introduced, or as individual words when the root, prefix, or suffix involved is introduced, with comments on the differences between them and the Latin. Errors not of such importance as those listed may be disregarded, inasmuch as the Latin involved will

be relatively uncommon or not obvious, and a calling of the pupils' attention to the difficulties under these circumstances might do more harm than good. It should be remembered throughout, moreover, that the whole group of errors potentially strengthened by Latin is very small indeed.

The third step in the analysis of the data was the determination of the relative importance for our purposes of the various prefixes, root-words, and suffixes found in the English words considered. In determining this, it was deemed necessary to take into account two factors: (1) percentage of error, and (2) the number of English words in the list containing the given prefix, root-word, or suffix.

Of the 27 prefixes found, 11 were above the median in both respects — viz., *ad*, *con*, *de*, *dis*, *ex*, *in* (in), *in* (not), *ob*, *prae*, *re*, and *sub*. A check with Jenks's *Word Formation* revealed the fact that all of these occur before the end of the second year of the traditional high-school Latin course. Of the 27 prefixes, 18, or two-thirds of the total, appear in Jenks's second-year list; and only two of any importance for the spelling of these words do not appear somewhere in Jenks. Accordingly, if the teacher desires to correlate Latin and the spelling of these words, he will not need to use extraneous material at all so far as prefixes are concerned.

Of the 427 classical Latin root-words found, 120 were above the median in both respects. They are listed alphabetically below, followed by a figure to indicate the year of high-school Latin to which they are assigned in Lodge's "Vocabulary" (1, 2, 3, or 4), or by the letter L, if they occur in Lodge, without being assigned to a specific year; or by a 0, if they do not occur in Lodge at all.

Ago, 2; annus, 2; augeo, 2; bonus, 2; bullio, 0; cado, 2; caedo, 2; candeo, L; capio, 2; caput, 2; cedo, 2; cerno, 2; cieo, 4; circus, L; claudio, 3; cor, 4; credo, 3; creo, 2; cura, 3; curro, 4; do, 2; duco, 2; emo, 2; eo, 2; ex, 2; facio, 2; faveo, 2; fero, 2; fides, 2; finis, 2; firmus, 2; for, 3; fortis, 2; fundo, -ere, 4; genus, 2; gero, 2; gradior, 4; gratus, 4; habeo, 2; honor, 3; intro, 4; invito, 2; ius, 2; lego, -ere, 3; lego, -are, 2; liber (free), 2; ligo, L; linum, L; littera, 2; lustro,

4; magnus, 2; maneo, 2; manus, 2; materia, 2; medius, 2; memor, 4; merx, L; mitto, 2; modus, 2; moneo, 2; moveo, 2; munus, 2; nosco, 2; ops, 3; opus, 2; ordo, 3; panis, 0; pareo, 3; paro, 2; pars, 2; pervus, 2; pendeo, 4; pendo, 2; per, 2; placeo, 3; planus, 2; pleo, 0; plico, L; pono, 2; porto, 2; potis (possum), 2; prae, 3; premo, 2; pretium, 2; proba, 2; publicus, 2; quaero, 2; quattuor, 2; quies, 3; quot, 3; rego, 3; rota, 4; satis, 2; scio, 2; scribo, 3; sedeo, 4; sequor, 2; servo, 3; servus, 3; sidus, 3; signum, 2; specio, 2; (re)spondeo, 2; sto, 3; stringo, 4; struo, 4; studeo, 2; sum, 2; templum, 3; tendo, 4; teneo, 2; titulus, 0; traho, 2; utor, 2; vaco, 2; valeo, 2; varius, 2; venio, 2; verto, 2; video, 2.

All of these words, then, occur in the traditional four-year Latin course except *bullio*, *panis*, *pleo*, and *titulus*. However, *compleo*, *plenus*, and *suppleo* all occur; and the words from *pleo* in this list are from these three derived forms. Furthermore, 80 of the words are placed by Lodge in the list of words to be learned thoroughly by the end of the second year. Of the total 427, 200, or almost one-half, appear in Lodge's second-year list. Only 74 root-words do not appear in Lodge at all. Of these, 33, like *pleo* above, have related words or derived forms from which the derivatives here are really taken or may be taken for pedagogical purposes; e. g. *clino* does not appear in Lodge, but *declino* and *inclino*, from which the derivatives here really come, do appear in Lodge. Thus only 41, or less than one-tenth of the total, have no representation in Lodge at all; and these are practically all of minor importance, both in percentage of error and in number of derivatives. Hence, in general, the Latin words of importance for the spelling of these English words are likewise of importance for high-school Latin; and if the teacher desires to correlate Latin and the spelling of these words, he need not depart from the Latin words prescribed even in the traditional course, but need merely take care to distribute emphasis upon them in proportion to their relative importance.

Of the 65 suffixes found, 23 were above the median in both respects:

*Alis*, 3; *anus*, 3; *aris*, 3; *arium*, J; *arius*, 3; *atus*, 4; *bilis*, 3; the

diminutives, 4; *fico*, 0; *ia* (Greco-Latin), 2; *icus* (Greco-Latin), 3; *idus*, 4; *inus*, 3; *io* (abstract), 2; *(i)ster*, 0; *itta* (Late Latin), 0; *ivus*, 3; *men*, 3; *mentum*, 3; *or* (abstract), 3; *tor* (agent), 2; *osus*, 3; *ura*, 3.

Figures and letters are references to Jenks's *Word Formation*, used as was Lodge in the list of root-words above. In the case of suffixes, then, we find a situation different from that of the prefixes and roots. Three of the suffixes listed (*fico*, *(i)ster*, and *itta*) do not appear in Jenks. Of these, Jenks undoubtedly found *fico*, but treated it as a root-word. Only three of the other suffixes appear in the list to be learned by the end of the second year. Of the whole list of 65, 31, or something less than one-half, appear in Jenks, five in the second-year list. Over half, then, 34, do not appear at all in Jenks. Though this may be due in part to the fact that there is much difference of opinion as to the identity of certain suffixes, yet if the teacher wishes to make a thorough correlation between Latin and the spelling of these words, and wishes to do it early in the course, he must include in class work some suffixes not ordinarily stressed in high-school Latin, and must introduce early in the course several suffixes not ordinarily met until later. However, it must be borne in mind that suffixes, on the whole, are of less importance for the spelling of the words considered than are either prefixes or root-words; and in the case of both prefixes and root-words the material used in the traditional high-school course is ample for the correlation.

This study, then, justifies the following general recommendations: that so far as the words studied are concerned, a correlation of Latin, and especially the first two years of Latin, with English spelling would seem to be worth trying, since about two-thirds of the errors made by seventh-, eighth-, and ninth-grade pupils in the spelling of those words are potentially remediable by Latin; that those words should be introduced when the class is studying the elements involved, and should be connected definitely with the Latin; that the importance of inflected Latin root-words for English spelling should be especially recognized; and that



the teacher should use constantly himself, and insist that his class use, the Roman pronunciation of Latin.

Such merit as this study may have lies in the fact that it deals with *actual* spellings of real pupils, and with a *large number* of them. It is recognized, however, that the study has limitations. It deals with but one standardized spelling list, and should be followed by similar studies of other lists. It offers suggestions for method which are as yet but tentative. It deals only with *potential* remediability; the causes of misspellings in English words are almost innumerable, and many of the errors revealed by this study as potentially remediable by Latin may not prove on experimentation to be actually so remediable, inasmuch as some of the factors which tend to make the pupil fail to respond with the correct spelling of an English word (*e.g.* poor hearing, pressure of time, disturbances, etc.) may also cause him to fail to respond with the Latin principles involved. However, though the matter of actual remediability must be left for subsequent experimentation, the results of the Buckingham-Coxe studies have given us reason to believe that it will follow closely on potential remediability.

## Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., for territory covered by the Associations of New England and the Atlantic States; Daniel W. Lothman, East High School, Cleveland, Ohio, for the Middle States east of the Mississippi River; George Howe, the University of North Carolina, Chapel Hill, North Carolina, for the Southeastern States; A. T. Walker, the University of Kansas, Lawrence, Kansas, for the Southwestern States; and Franklin H. Potter, the University of Iowa, Iowa City, Iowa, for the territory of the Association west of the Mississippi, exclusive of Louisiana and Texas. News from the Pacific Coast may be sent to Miss Julianne A. Roller, Franklin High School, Portland, Ore., and to Mr. Walter A. Edwards, Los Angeles High School, Los Angeles, Cal. This department will present everything that is properly news — occurrences from month to month, meetings, changes in faculties, performances of various kinds, etc. All news items should be sent to the associate editors named above.]

### Indiana

*Crawfordsville.* — Miss Julie LeClerc Knox, of the Latin Department, writes: The Crawfordsville High School has the honor of being the first school in the state, so far as yet reported, to hold a *Latin "Pep" Meeting!* Last spring when, in the state-wide contest, Crawfordsville won nine out of ten places in the county it was decided that this success called for a "pep" session to insure further success.

The chapel exercises were given over to the Latin Department and the affair was conducted by the cheer-leader, a Ciceronian. The winners and the Latin faculty were called to places of honor. The names of the former were flashed on the screen and yells for them and their teacher coaches, mingled with those for Caesar, Cicero, and Vergil, made the rafters ring. The entire Latin Department, three hundred strong, trooped to the floor and again lifted their voices in the following yell, suggested by the CLASSICAL JOURNAL a few months ago:

Quis vincet?  
Quis vincet?  
Quis vincet hic?  
Nos vincemus!  
Nos vincemus!  
Nos vincemus sic!  
Quam? (Leader)  
F-a-c-i-l-e!!! (Department)

It is significant that the school won two out of five first places in the district as well as one second and one third and in the finals won third place, which in the very close grading of fractional points was doing very well.

*Vincennes.* — On September 26th a Latin Conference was held at Vincennes, Indiana, at which the following program was rendered:

10:15 A.M.

Greeting — V. L. Eikenberry, Principal of Vincennes Senior High School.

A Roman Banquet — Miss Emma Brunger, Sullivan.

Minerva or Mercury — Miss Lydia Whitaker, Terre Haute.

The Training of a Latin Teacher — Professor C. G. F. Frazen, Indiana University.

New Lamps for Old — Mrs. Edna Menger, Bloomington.

1:15 P.M.

Methods: Round Table Discussion of Chapter V, Part I of the Report on the Classical Investigation — Miss Louise K. Lammers, Terre Haute, General Leader.

Procedure and General Principles — Miss Gay Edna Calvert, Sullivan.

Comprehension — Miss Helen Posey, Princeton.

Translation — Miss Lois Richards, Bicknell.

Collateral Reading — Miss Gladys Behring, Brazil.

Vocabulary — Miss Jessie Wolford, Terre Haute.

Syntax — Miss Ilene C. Mallott, Bicknell.

Miss Louise K. Lammers, Fifth District Chairman.

Miss Lillian G. Carter, Second District Chairman.

#### Massachusetts

Professor Allen Brown West, of Wheaton College, Norton, holds a John Simon Guggenheim Memorial Fellowship for research on the tribute records of the Athenian empire.

#### Ohio

*Cleveland.* — The first number of the *Pegasus*, issued by the pupils of the John Marshall High School, Cleveland, Ohio, will be ready October 26. The year's subscription for the four numbers — October, December, February and April — is 35c. Single copies may be had for 10c. Ten or more subscriptions will be sent to one address for 30c each. Address: Miss June Eddingfield, Lorain Ave. and West 152 St., Cleveland, Ohio.

Miss Eddingfield adds: "I cannot tell you how much concern I have for the growth of our paper. It did much to promote interest

in our Latin classes last year, it brought our work before the school and brought us into contact with many schools and colleges throughout the land. I am hoping that we may have at least 500 subscribers this year."

#### Pennsylvania

*South Bethlehem.*—The Classical League of the Lehigh Valley held its semi-annual meeting in Drown Hall of Lehigh University on Saturday, March 28, 1925, with representatives present from the classical departments of the colleges and schools of the Lehigh Valley. The meeting was opened by the president, Dr. George T. Ettinger of Muhlenberg College. After the reading of the minutes four papers were read: "The Why of Latin," by Rev. Dr. W. V. Moses, of the Moravian College; "An Early Greek Philosopher" (Homer), by Professor Myron J. Luch, of Lehigh University; "A Comparison of the *Menaechmi* of Plautus and the *Comedy of Errors* of Shakespeare," by Professor John R. Crawford, of Lafayette College; and a review of Dörpfeld's two volumes on the *Odyssey*, by Professor Arthur S. Cooley, of the Moravian College for Women.

The *Menaechmi* has been translated into English by Professor Crawford, and his translation of the play was produced by the Latin Players of Lafayette College, April 1 and 2, 1925.

#### Texas

A year ago the CLASSICAL JOURNAL contained an interesting account of the first State Latin Tournament held in the state of Texas. The March number of the JOURNAL (Vol. XX, p. 373) contains a preliminary announcement of this year's Tournament. These Texas Tournaments have taken on more than local interest. The classical people of the Lone Star State have spread the interest in the contests from the cities surrounding Dallas, where the idea began, not only throughout the length and breadth of Texas but on to many far distant states.

The first Texas Latin Tournament was held in Dallas in April 1924. On April third, 1925, there were held simultaneously four tournaments of the same nature at Fort Worth, Waco, Houston, and San Antonio. Each of these was as large and as enthusiastic as the single one held in Dallas the year before. Identical written contests suited to each year of high-school work were held, there being

two representatives for each year's work sent by each of the participating schools.

Last year we were pleased that one hundred and eighty-seven pupils entered the written contests. This year six hundred and seventy-seven pupils took the tests on the eventful day which had been talked of and looked forward to with much the same eagerness that a big game arouses.

At night the contestants at each center were honored with a banquet where addresses were delivered in Latin, programs were composed in Latin, various forms of classical entertainment were furnished, and prizes awarded. Telegrams sent from one banquet center to another gave a united feeling and made every one exultant over the success of all.

In spite of the stupendous task of grading and rating the papers, announcement of district prize-winners was made at the close of the banquet. Busy college men and women, visiting teachers, and even business men cheerfully gave their time to the rating of the papers.

Essays pertaining to classical subjects had been submitted a month before, and district prize-winners were announced at the various banquets. Last year 87 essays were entered, each school being allowed to send eight. This year 143 essays were entered, only four being allowed from each school.

Among the district prizes to fourth-year pupils were three university scholarships, one given to the University of Texas by Mr. R. S. Sterling of Houston; one to Baylor University at Waco, given by the faculty and friends of that institution; and another to Southern Methodist University, Dallas, given by the University itself.

Other awards were money prizes of fifty dollars or less, loving cups, pins, banners, classical dictionaries, Gayley's *Classic Myths*, laurel wreaths, shield with Trojan war device, etc.

The winning essays and papers were sent from the several districts to be regraded and ranked to determine state winners. State essay prizes were as follows: fourth year, Frances Neill, Hockaday School for Girls, Dallas; third year, Annilene Nutt, of Lufkin High School; second year, Mary Frances Davis, of Beaumont High School; first year, Frank Fly, Gonzales High School.

Those winning in the written contests were: fourth year, Alberta Scott, San Antonio Main Avenue High School; third year, Roberta Coffin, North Dallas High School; second year, Edward Mireles,



San Antonio Main Avenue High School; first year, Elizabeth Ions, Ft. Worth Junior High School; January beginners, Marie Sanchez, Ft. Worth Junior High School.

On May second the State Tournament Committee met at Dallas in all day session where fourteen teachers from nearly a dozen different cities worked out plans for bigger and better tournaments next year. Most of the committeemen came at their own expense because of their interest in the work.

Last year the tournament committee attempted four centers with some misgivings, already other places too far away to finance sending contestants to established centers are asking for tournaments in their districts, so that at least one other will be added this year making now six district centers—Dallas, San Antonio, Waco, Houston, Galveston, and Amarillo.

## Book Reviews

*A Greek-English Lexicon.* Compiled by LIDDELL and SCOTT. A new edition revised and augmented throughout by HENRY STUART JONES with the assistance of RODERICK MCKENZIE, and with the coöperation of many scholars. Part I: A — ἀποβαίνω. Oxford: the Clarendon Press, 1925.

The very considerable additions to Greek classical literature and the large number of non-literary but valuable documents that have come from Egypt within the last forty years have yielded so many new words and old words with new meanings that a thorough going revision of the lexicon was imperative. All classical scholars will welcome the appearance of the first section of 192 pages. No date for the completion of the other nine sections is set, but "almost the whole of the copy has now reached the state when it can be given to the printers. The Second Part is in the press and will follow the first at no distant date."

A preface of twelve pages gives a most interesting history of the lexicon throughout its eight editions as well as an account of the various plans for meeting the need of a new lexicon. The most ambitious scheme was for a lexicon coming down to the seventh century A. D. A further "proposal was made by a group of Greek scholars for the preparation of a lexicon of the Greek language — Ancient, Mediaeval, and Modern — the publication of which should begin in 1921 as a memorial of the Centenary of Greek independence." Apparently this project has been much modified. The work will be confined to Medieval and Modern Greek.

The present work was begun in 1911. The limit is roughly A. D. 600. Patristic Greek is excluded except in so far as Christian writers are cited as sources of classical quotations. A lexicon of Patristic Greek is in course of preparation. In order to make room for the inclusion of much new material from papyri, inscriptions, and the wider range of authors cited without unduly increasing the bulk of the book, space was saved by abbreviations, by omission of Byzantine and Patristic Greek, by reducing etymological infor-

mation to a minimum, by not repeating completely words from the same stem. This will cause some inconvenience to users of the book. Quotations from classical authors with translations are given sparingly. In view of the excellent annotated editions of the standard classical authors these convenient helps may well be dispensed with to make room for a wider range of material. The eighth edition contained 1776 pages: the new edition will have between 1900 and 2000. One must read the preface to get an idea of the magnitude of the task accomplished by the numerous British scholars who have given their time and energies so lavishly and generously to help the editors.

It was inevitable that the Headlam and Knox edition of Herondas (Herodas) should be chosen rather than the edition of Crusius. It is to be hoped that the Cambridge press will issue a cheaper edition. Few students can afford the luxury of a \$15 edition even of a most interesting and well-edited author.

The eighth edition bore the name of a distinguished American scholar, Drisler, on the title-page, and much help was given by Goodwin and Gildersleeve. American scholars have not participated in the present edition.

ROBERT J. BONNER

UNIVERSITY OF CHICAGO

*Platonism and its Influence.* By A. E. TAYLOR, Professor of Moral Philosophy in the University of Edinburgh. Boston: Marshall Jones Company. Pp. ix+153.

A noted writer has contended that "there is nothing in the modern world which moves that is not Greek in origin." This dictum would probably be accepted by Professor Taylor at its full face value. He would contend farther that of all Greek influences operating in the modern world none has been greater than that of Plato. There are those who will feel, doubtless, that Professor Taylor has overstressed the Platonic factor in western European culture and that his own temperament has carried him somewhat beyond the bounds of proper perspective. Such, however, will find that Professor Taylor has solid grounds for his convictions, and, within the limits of space allowed him, has made out a remarkably strong case. Platonic influence is briefly but keenly traced through the long centuries of the existence of his school of "research" until that school

was crushed by Justinian. Through this period Platonism remained self-contained and preserved itself from absorption by other schools, principally the Stoic. In an equally cogent manner Professor Taylor outlines the dominating influence exercised by Plato upon Plotinus and upon Christian theology by way of Augustine. Very clearly ✓ he points out that Augustinian-Platonism was much more fundamental and lasting in its influence upon Medieval culture than was Aristotelianism. Revived, strongly, in the days of the Renaissance the thought of Plato has moulded the intellectual, moral, and religious life of many of the leaders of modern times: and it is still active.

Of special interest to the reviewer is Professor Taylor's analysis of Plato's principles of science in the light of modern research and especially in relation to the recent work of Russell and Whitehead and other philosophers of mathematics.

As a whole the work is well planned and is skilfully carried through. Its scholarship is impeccable and throughout his exposition Professor Taylor exhibits well-poised though unmistakable independence of judgment. The volume will serve well its aim of contributing to the general knowledge of that vast debt we owe to Greece, in every phase of our Western culture.

S. F. MACLENNAN

OBERLIN COLLEGE

*The Writers of Greece.* By GILBERT NORWOOD, M.A., Professor of Greek in the University College, Cardiff. New York: Oxford University Press, American Branch. 1925.

To write an introduction to the literature of Greece in one hundred and fifty pages is a task of great difficulty; to make a survey of eighty Greek authors, from Homer to Musaeus, in fifteen pages is still more difficult. This is what Professor Norwood has attempted in the opening chapter of his *Writers of Greece*. It is inevitable that the chapter should be something like Homer's catalogue of the ships. Yet the reader is lured on with rare bits of information. We learn, for instance, that the brother of Alcaeus slew a Babylonian seven feet three inches tall, and that the Man of Petty Ambition in Theophrastus took his son to Delphi to have his hair cut. The wisdom of the Greek gnomic poets is summed up in the quotation from Phocylides: "Seek a livelihood and practice virtue when you have a living." This is hardly fair to a group of poets who furnished so much real

wisdom to Plato and Aristotle. The author has used more discrimination in selecting his quotations from Alcman, Simonides, and Hippocrates.

This bird's-eye view is followed by chapters on Homer, Sappho, Pindar, Aeschylus, Sophocles, Euripides, Aristophanes, Plato, Aristotle, Herodotus, Thucydides, Xenophon, Demosthenes, and Theocritus. The chapters on the prose writers are quite successful; the introduction to the Greek poets is less satisfactory. One wonders whether Pindar was more interested in beauty than righteousness; whether the picture of the crude bronze figurine on page 49, "thought to represent the blinded Oedipus," really helps one to understand the great drama of Sophocles; whether one ought to speak of the "pungent, instinctive picturesqueness" of Aeschylus; whether one takes from a reading of the *Iliad* a "sense of pungent humanity."

Many an American teacher who is giving a course in the history of Greek civilization is looking for a brief introduction to Greek literature to place in the hands of his students. The reviewer is not quite sure that this book can be recommended without reservation.

CHARLES N. SMILEY

GRINNELL COLLEGE



## Recent Books

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[Compiled by Joseph W. Hewitt, Wesleyan University, Middletown, Conn.]

- ALFANO, F. *Sicily*. Illustrated. London: Simpkin. Pp. 134. 2s.
- ASHBY, THOMAS. *Turner's Visions of Rome*. London: Halton and Truscott Smith. Pp. 32. 10s, 6d.
- BEAUMONT, A. *The Hero*; a theory of tragedy. London: Routledge. Pp. 144. 4s, 6d.
- Cicero, *de finibus bonorum et malorum, libri I-II*. Edited by J. S. Reid. London: Cambridge University Press. Pp. 247. 16s.
- Cicero, *Orations with a selection from his letters*. Edited by Frank Gardner Moore. Boston: Ginn. \$1.96.
- Cicero, *Select Letters*. With historical introduction, notes, and appendices. A new edition based upon that of Watson, revised and annotated by W. W. How. Vol. I, text. London: Milford. 6s.
- COLBY, JOHN K. *A Latin Crossword Puzzle Book*. Boston: Allyn. Pp. 47. \$.60.
- DENIO, F. B. *The Literature of Greece and Israel in the Renaissance*. Boston: Stratford. Pp. 61. \$.75.
- EVANS, SIR ARTHUR. *The Ring of Nestor*, a glimpse into the Min-oan afterworld, and a sepulchral treasure of gold signet rings and bead-seals from Thisbe, Boeotia. London: Macmillan. Pp. 76. 12s, 6d.
- FINK, C. G. and ELDRIDGE, C. H. *The Restoration of ancient Bronzes and other Alloys*. New York; Metropolitan Museum of Art. Pp. 53.
- FLORIAN, A. R. *Junior Latin Test Papers*. Pp. 55, and *Senior Latin Test Papers*. Pp. 64. London: Rivingtons. 1s each.
- Frontinus. *The Stratagems and The Aqueducts of Rome*. With an English translation by C. E. Bennett, the translation of the *Aqueducts* being a revision of that of Clemens Herschel. Edited by Mary B. McElwain. (Loeb Classical Library.) New York: Putnam. Pp. 524. \$2.50.

- GIBBON, EDWARD. *Decline and Fall of the Roman Empire*. Selections by H. G. Rawlinson and W. N. U. Dunlop. London: Longmans. 6s.
- GLOVER, T. R. *Paul of Tarsus*. London: Student Christian Movement. Pp. 256. 9s.
- HARE, AUGUSTUS J. C. *Walks in Rome*, including Tivoli, Frascati, and Albano. Twenty-first edition by St. Clair Baddeley. New York: Dutton. Pp. 719. \$5.00.
- HOMER. *Iliad*. With an English translation by A. T. Murray. (Loeb Classical Library.) New York: Putnam. Pp. 650. \$2.50.
- HORACE, *Odes*. *A selection*. Translated into English verse by Leonard Chalmers-Hunt. London: Simpkin. Pp. 128. 3s, 6d.
- HUTTON, MAURICE. *The Greek Point of View*. London: Hodder. Pp. 207. 7s, 6d.
- JEBB, R. C. *Richard Bentley*. New pocket edition. (English Men of Letters Series.) London: Macmillan. Pp. 241. 3s, 6d.
- LUCIAN. With an English translation by A. M. Harmon. Eight volumes. Vol. IV. (Loeb Classical Library.) New York: Putnam. Pp. 430. \$2.50.
- MARCHANT, E. C. *Unprepared Latin*, passages for school certificate and matriculation. London: Bell. Pp. 152. 2s.
- MILLS, DOROTHY. *The Book of the Ancient Greeks*. An introduction to the history and civilization of the Greeks to 146 B.C. New York: Putnam. Pp. 436. \$2.50.
- MILNE, J. M. *Junior Latin Composition*. London: Harrap. Pp. 174. 2s, 6d.
- NILSSON, MARTIN P. *A History of Greek Religion*. Translated from the Swedish by F. J. Fielden. Preface by Sir J. G. Frazer. London: Milford. Pp. 314. 12s, 6d.
- NORWOOD, GILBERT and DUFF, J. W. *The Writers of Greece and Rome*. Illustrated. London: Milford. Pp. 255. School edition, 4s, 6d. Prize edition, 7s, 6d.
- PANTIN, W. E. P. *Caesar in Britain and other stories*. (Elementary Classics.) London: Macmillan. Pp. 156. 2s.
- PLATO. *Works*. With an English translation. Vol. III. *The Statesman* and *Philebus*, translated by H. N. Fowler. *Ion*, translated by W. R. M. Lamb. (Loeb Classical Library.) New York: Putnam. Pp. 470. \$2.50.
- POLYBIUS. *Histories*. With an English translation by W. R. Paton.

- Six volumes. Vol. IV. (Loeb Classical Library.) New York: Putnam. Pp. 570. \$2.50.
- REED, MAUD. *Camilla*, a Latin reading book (Elementary Classics.) London: Macmillan. Pp. 102. 2s.
- RIEU, E. V., Editor. *A Book of Latin Poetry, from Ennius to Hadrian*. Annotated. London: Methuen. Pp. 120. 3s, 6d.
- ROBERTSON, J. A. *The Hidden Romance of the New Testament*. New York: Doran. Pp. 266. \$2.00.
- ROUSE, W. H. D. and APPLETON, R. B. *Latin on the Direct Method*. London: University of London Press. Pp. 236. 7s, 6d.
- Scriptores Historiae Augustae*. With an English translation by David Magie. Three volumes. Vol. II. (Loeb Classical Library.) New York: Putnam. Pp. 529. \$2.50.
- STRATTON, ARTHUR. *Elements of Form and Design in Classical Architecture*. London: Batsford. 100 Plates. Pp. 249. 28s.
- Theocritus. Idylls*. Translated by R. C. Trevelyan. Limited Edition. London: Casanova Society. Pp. 122. 15s.
- VEAZIE, WALTER. *Empedocles' Psychological Doctrine*. (Archives of Philosophy.) London: Milford. 5s.
- WINBOLT, S. E. *Roman Folkestone*, a record of excavation of Roman villas at East Wear Bay, with speculations and historical sketches on related subjects. With 21 plates, illustrations in the text and an end-paper plan. London: Methuen. Pp. 213. 8s, 6d.
- Xenophon, Scripta Minora*. With an English translation by E. C. Marchant. (Loeb Classical Library.) New York: Putnam. Pp. 510. \$2.50.